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Symposium—Can the Church Stop War?

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and Arthur Jacoby

Dr. Hrdlicka on Evolution

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On the New Race Type

A. G. Pape

Higher Aspect of Racial Relations

C. F. Andrews

June, 1931

White Lotus Number



World Theosophy

A Journal Devoted to the Art of Living

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Editor

(Formerly Co-Editor of The Theosophist)

Vol. 1, No. 6

June, 1931

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Published monthly at 6137 Temple Hill Drive, Hollywood, Los Angeles, California, U. S. A. Send all articles, communications, and subscriptions to this address. Subscription price, \$3.50 in U. S. A.; \$4.00 in other countries. See rear page ii for further details. (Entered as Second Class Matter January 14, 1931, at the Post Office of Los Angeles, California, Under the Act of March 3rd, 1879.) Copyrighted 1931.



The Message of Aquarius

(See Page 473)



Over the Wide World

Union and Coöperation Are Indispensable—K. H.

The Editor and the Publisher of this magazine feel quite happy that Dr. Besant's Convention Report for 1930 records that the publication of *The Theosophist* in Hollywood was most successful and "won golden opinions." She hopes that our *World Theosophy* may become self-supporting in the years ahead. May her hopes be realized! If subscriptions and donations will only keep pace with the large number of letters of encouragement that are coming in from all parts of the world, we shall be happy to continue this service to the Theosophical Movement—the dissemination of truth that conduces to the art of living.

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In this issue we are recording the remarks made at a historic White Lotus Day celebration in Hollywood, California, by representatives of four of the different Theosophical Societies. The occasion was not marred by

a single inharmonious note; on the contrary, a great power was loosed for future coöperation and friendliness. We understand that similar "union" meetings were held in other cities, and we believe that the movement for fraternization amongst all Theosophists, no matter to which Society they belong, is gaining momentum more rapidly than we sometimes think. We shall welcome reports from our readers of such meetings or tendencies in their communities: anything that coalesces Theosophical strength and understanding in these difficult days is a distinct gain to the forces of unity, peace, and spiritual brotherhood in the world.

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American Theosophists are rejoicing that Dr. and Mrs. Arundale will arrive in America in August. They are to be instructors at the Summer School, Wheaton, Illinois, August 20th to 26th. Mr. H. P. Warring-

ton, Miss Marie Poutz, Mr. and Mrs. Geoffrey Hodson, Miss Clara Codd, and other well known Theosophists are also to assist at the school.

The Convention, August 16th to 18th, promises to be an equally interesting and important event.

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A new Theosophic Center, at 310 Riverside Drive, New York, has been founded by Mrs. Russell Lloyd Jones for the purpose of studying the works of Helena Petrovna Blavatsky. We wish the Center all success and also wish that other such Centers might be founded in all parts of the world; for we feel that no life can be spiritually complete without the priceless truths of the Ancient Wisdom, of which she was the channel to the modern world.

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Asked to explain his extraordinary energy and power of endurance, Mahatma Gandhi offered this recipe for health:

A clean heart, a clear conscience, a cool head, regular communion with God, abstention from carnal food and pleasure, no alcohol, smoking or condiments, a strict vegetable diet, and love for my fellowman.

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The World Peace Union, of 7 Hobart Place, Grosvenor Gardens, London, is circulating a leaflet about the responsibility that all persons share in preventing war. It is unique in that it speaks in no uncertain terms of the power of thought of individual men and women, which col-

lectively is public opinion. It states, in part:

We create public opinion—every hour of the day, by our example, by our expressed opinion, and above all by our *thoughts*, out of which words and actions spring. Ignorance and indifference are crimes.

We cannot escape responsibility. If we plead ignorance and indifference we plead guilty to waste of influence.

If we plead powerlessness on account of obscurity or isolation we ignore the existence of thought transference or telepathy, the power we all exercise of mental broadcasting. This power is universally admitted.

We may abuse our power of thinking by habitually expressing fear, depression, envy, jealousy, and greed.

We may waste our power of thinking by yielding to the habit of mental drifting, by failing to direct our thoughts, by repeating mental catchwords and the opinions of others without examining them.

We may use our power of thinking for the good of our country and the world, by thinking strong, courageous, helpful thoughts.

Thus we may avert future war with its waste of love and life and happiness by keeping always in our minds the thought of peace.

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The struggle to do away with legalized murder—the inflicting of the death penalty upon criminals—continues with vigor in England and in those states in America which have not yet abolished capital punishment. It can certainly be said with truth of this—as it has been said of other meritorious issues—that though an occasional battle may be lost, the ultimate campaign will certainly be won.

A bill to this effect before the California legislature brought to its support many courageous

proponents of more humane methods. Among them was the well-known national authority, Police Chief August Vollmer of Berkeley, who testified that the eight states with the highest murder rates all retain the death penalty, while he showed a striking contrast with eight states with the lowest murder rates. Said he:

"This report merely substantiates what the great majority of criminologists had already learned—that the death penalty due to public abhorrence of its barbarity, destroys certainty and swiftness of punishment and obstructs justice.

"When each of the eight states with the highest homicide rates is a capital punishment state, it is self-evident that the death penalty has lost any power it ever had as a deterrent. And when five of the eight states with the lowest murder rates have abolished capital punishment, it affords striking proof that certain justice, without barbarity is the rational approach to this vital problem."

An equally encouraging nuance, and more dramatic perhaps, was the resignation from office of W. M. Treadwell, executioner at the state prison of Oklahoma, who had killed twelve men in the electric chair. "I've flipped the switch the last time. I don't believe capital punishment is a crime deterrent. It should be abolished."

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The visit of King Prajadhipok of Siam to America for the purpose of receiving surgical treatment, was naturally the occasion for arousing a good deal of interest in himself and his people. The King, whose education was obtained in a Western university,

made an excellent impression because of his quiet dignity and unostentation. What he said in a formal interview did much not only to strengthen this impression, but also to call attention to the sensible attitude of his people and himself towards Western methods and tendencies:

"The Siamese are adaptable. They receive new ideas easily; at the same time they do not let go of the old. We pick and choose among the ideas that come from the West. We adapt what we consider good in Western science and education, but we don't accept things wholesale. Our slogan is that we adapt and not adopt.

"One cannot aim, perhaps, at the happiness of every one. That is impossible, but we do aim at the happiness of the greatest number, and that is the best one can do.

"I am deeply interested in the mechanical progress of America and in the labor-saving devices that make living more easy and comfortable.

"One of our principles is that we don't say one religion is better than another. We don't say that ours is best, but we do urge our people to take up what is best. If people are taught to do good, they have gained merit in our eyes. It does not matter in what manner they have done it, so long as they have done good. I served my time as a Buddhist monk. I think it a fact that the Western influences accord well with Buddhism."

We think the last sentence was said with truly regal grace. Some of us would say, with perhaps more truth than grace, that if more of our people understood and applied the teachings of the Buddha, "Western influences" would be greatly improved.

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In an address before the National Council of Evangelical

Free Churches, at Weston-Super-Mare, England, Mr. Arthur Hird, speaking of peace and the present economic conditions, made the following telling statements which are universally appropriate:

If either the military or the money barons maintain control, man cannot rise higher than the fodder level—cannon fodder for the machines, on the battlefield or in the factory. If I had to choose I would choose the primeval jungle to that which awaits a godless civilization armed with the full resources of rifled nature.

Only because of our diseased love of power and money have we taken up this brutal attitude to nature. The industrial revolution has wrought sad havoc in many ways, not least in our attitude to nature. Nature was never meant as an auxiliary to our banking system, but that by coöperation with her we might have more life and fuller.

It is evident that we have ample power for all the needs of man. Is it not equally evident that we have more power than we know what to do with? It is imperative that we find out what we are going to do with it or it will do something final to us.

No Malthusian calculations of growing population can make our flesh creep, and the eugenists leave us unconvinced on this point. We can always produce enough food, clothes, shelter. But if we become spiritually bankrupt we may—indeed, must—ruin ourselves just as effectively, nay, more disastrously, than if we starved for lack of bread.

We are determined that the use of natural energy for the production of goods and things shall not degrade those who work the machines. Lead-glaze poisoning, slavery, loathsome and degrading conditions and hours of working are gone or going. We have won, or shall win, a legitimate and adequate leisure.

We shall achieve a more just and equitable distribution of the wealth produced. Less and less shall a man lose life in earning his living. In a word, the rights of the human personality, not wages only, are a first charge on industry, both for master and man.

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To those who are encountering the difficulties and tragedies of life and wondering "what it all means," the following lines from the *New York Times*, by Annerika Fries, are beautifully expressive of the reward of patience:

Rebellious heart, in the grip of fate,
Have patience, wait!
Calm you and hark to the great wind's
blowing,
Bearing winged seed to your hands for
the sowing.
Drive deep the plow of sorrow and
pain,
Turn up rich soil for the golden grain,
Spare not the tears: they are needed as
rain;
Too long, too long has the field lain
fallow,
Now well prepared and no longer
shallow.
Please God, a soul is growing!



The Church and War

NOT long ago Mr. Kirby Page, Editor of *The World Tomorrow*, and several other prominent men interested in peace propaganda, sent out a questionnaire to 53,000 clergymen, on the subject "Can the Church Stop War?"

The results are profoundly interesting. The following is a report given in that journal for May:

"A total of 12,076 persons, or 62 per cent of those who responded, express the opinion that the churches of America should now go on record as refusing to sanction or support any future war; and 10,427, or 54 per cent, state that it is their present purpose not to sanction any future war or participate as armed combatants. The number who regard the distinction between 'defensive' and 'aggressive' war as sufficiently valid to justify their sanctioning or participating in a future war of 'defense' is 8,316, or 43 per cent. A total of 8,700, or 45 per cent, say they could conscientiously serve as official army chaplains on active duty in wartime.

"Substantial reductions in armaments, even if the United States is compelled to take the initiative and make a proportionately greater reduction than other nations are yet willing to do, is favored by 15,449 clergymen, or 80 per cent of those replying. The number favoring military training in our public schools and civilian colleges or universities is 2,574, or 13 per cent. A total of 12,017 ministers, or 62 per cent, believe that the policy of armed intervention in other lands by our Government to protect the lives and property of American citizens should be abandoned and protective

efforts confined to pacific means. The immediate entrance of the United States into the League of Nations is favored by 12,709, or 66 per cent. . . .

"Although wars of religion as such were abandoned centuries ago, the churches have been so consistent in supporting all the wars waged by secular states for more than a thousand years that it seems futile to expect them to take the lead in abolishing war.

"Yet it is not foolish to talk about the question for the reason that a revolution in churchmen's thinking on the subject is now in process. The churches long upheld slavery, but they also nurtured, and often disowned, many of the abolitionists and other anti-slavery leaders. In England and in the Northern States of America the churches in the end assumed effective leadership against chattel slavery.

"The summary of the replies to the questionnaire on war and peace which appears in this issue sheds light on the state of mind prevalent among the clergymen of the country. Due allowance must be made, of course, for the inadequacies of the questionnaire method, for uncertainties and errors, and for the incompleteness of yes or no answers to complex questions. But even if the tables are interpreted with conservatism and caution, the tale they tell is clear and unmistakable. Thousands of clergymen are breaking away from the war system. When 17,700 individuals, or 91 per cent of those who responded, give permission to have their replies made public, and a total of 12,076 persons express the opinion that the churches of America should now go on record as refusing to

sanction or support any future war, and 10,427 ministers state that it is their present purpose not to sanction any future war or participate as armed combatants—surely there is justification for saying that a revolution in attitude is occurring. . . .

"Suppose that a considerable proportion of the clergymen of the nation take a firm stand against the war system. Can they do anything that will be effective in preventing another war? Yes, for the reason that morale is all-important in modern war. The united and enthusiastic support of a nation's

citizens is essential to success. The passionate conviction that war is absolutely necessary in order to protect women and children, safeguard property, and uphold noble ideals is essential to high morale. The churches have always been relied upon to hallow the combat with the stamp of morality and religion. If the Government knew in advance that a large percentage of ministers would go to jail rather than support another war, it would be doubly eager to find a pacific solution for all disputes with other nations."

The following table gives an idea of the questions and the number of replies:

Question	Total Replying	Yes	No
1. Do you favor the immediate entrance of the United States into the League of Nations?_____	19,372	12,709	3,060
2. Do you favor military training in our public schools and civilian colleges or universities?_____	19,372	2,574	16,018
3. Do you favor substantial reductions in armaments even if the United States is compelled to take the initiative and make a proportionately greater reduction than other nations are yet willing to do?_____	19,372	15,449	2,702
4. Do you believe that the policy of armed intervention in other lands by our Government to protect the lives and property of American citizens should be abandoned and protective efforts confined to pacific means?_____	19,372	12,017	3,899
5. Do you believe that the churches of America should now go on record as refusing to sanction or support any future war?_____	19,372	12,076	4,723
6. Are you personally prepared to state that it is your present purpose not to sanction any future war or participate as an armed combatant?_____	19,372	10,427	5,801
7. Could you conscientiously serve as an official army chaplain on active duty in wartime?_____	19,372	8,700	6,628
8. Do you regard the distinction between "defensive" and "aggressive" war as sufficiently valid to justify your sanctioning or participating in a future war of "defense"?_____	19,372	8,316	7,130



“Can The Church Stop War?”

A Symposium

[On April 24th there was held in New York a meeting to discuss the above subject. The speakers were Dr. Harry Emerson Fosdick, Mrs. Carrie Chapman Catt, and Mr. John Haynes Holmes. They were presented by Mr. Kirby Page, Editor of *The World Tomorrow*. The following are notes of the opinions expressed.]

Mr. Kirby Page:

I am very happy indeed to greet you all at this gathering. The questionnaire which we sent out to fifty thousand clergymen is summarized in detail in the publication *The World Tomorrow* for May 1931. They have also in part been published in the daily papers throughout the nation of today's issue.

Now I want to say a word of caution that these figures are not trying to prove too much. It is obvious that you do not get an absolutely accurate reflection of opinion by these replies. None of us have been under any illusions from the beginning—those who are more enthusiastic are likely to reply; those that are lukewarm are not greatly represented in these returns. Many people make errors in filling their returns—such as placing their mark in the wrong column. Not all persons interpret the questions in the same way, and all this must be considered in basing any conclusions on these replies.

Then again it is a different matter to get ministers to oppose war, and all that war stands for, now when everything is quiet. Nevertheless these returns have much value in determining the trend.

The theme is: “Can the Church Stop War?” A revolution in thought is taking place in the minds of many thinking people on this subject. The question is, “Is that revolution going deeply enough, and is it moving rapidly enough?” We know that the task is a titanic undertaking, and although the revolution is in progress we have very little evidence as to the probable result.

There is a difference of opinion as

to the situation in Europe. Some people come back with a great deal of gloom, but surely whatever may be our attitude, either pessimistic or optimistic, we know that the situation is serious. What can we do to strengthen the proponents of peace, and undermine and eventually abolish the war system itself? In presenting our three speakers of the evening on this subject, may I say that we selected the first three outstanding persons. These we numbered 1-2-3. We then selected others numbering them 4-5-6, and 7-8-9. I am stating the literal truth when I say that 1-2-3 accepted our invitations to address you on this momentous topic.

The first speaker is one of the most useful people of our generation. When I was an undergraduate in College, I read, studied, and was guided by his excellent books. They ever have been an inspiration for me and for countless others who looked up to him. He was himself at that time a rising young minister of 35, who was just beginning to be known. His words stirred me deeply. His volumes have now gone into circulation among almost all the languages of the earth. He is the Minister of the Riverside Church, a Professor of the Union Theological Seminary. He is the radio minister to a host of countless individuals. I present Dr. Fosdick.

Dr. Harry Emerson Fosdick:

I am not sure how I can get out from under that somewhat overwhelming introduction. There is no use for me to pay him back, to praise him in turn. It would be like carrying coal to Newcastle or inviting the postman out for a walk.

A young girl was saying her prayers

and in the course of them she said: "Please, God, make Boston the capital of Vermont." Her mother, happening to overhear this part of her supplication, stood mystified and asked her: "Why did you pray that Boston should be made the capital of Vermont?" "Because this afternoon in the examination papers, I said it was."

Now tonight Kirby Page has said nice things about me. I hope that when you go home you will pray that some of them might be true. He stated that I ministered to his welfare when he was a lad in college. Some one else once complimented me this way and said I was very well preserved.

Kirby Page has spoken about a revolution. Such a revolution has taken place in my life, which makes it possible for me to stand at a meeting like this and feel that I belong there. I was brought up in the shade of the Civil War—the war was over, though. Our family was deeply imbued with the passions of the Civil War. I had military training in my youth and I never dreamt of a warless world. One of the noted instructors of my youth drilled into us that our civilization is founded on the ten commandments and the Sermon on the Mount and that we ought to have a war every thirty years for the good of the nation. I saw nothing wrong or inconsistent at that time nor did others who heard this.

I have had to undergo a revolution to stand here as I do tonight. Mr. Harold J. Laski (*Page 133, World Tomorrow*, May 1931) thinks that the question, "Can the Church stop war?" is silly, and that the answer is in the negative. The Church alone cannot stop war, for the same reason that America alone cannot stop war. It is a gigantic, coöperative, international undertaking. And the way war will be stopped is when the world as a whole has made up its mind to stop it.

This thought may be stated. There always is a larger world outside the Church, which is divided between two conflicting ideas. Let us use our in-

fluence in the peace movement to strengthen it and thereby aid in the defeat of the militarist movement. It is the most gigantic undertaking in social engineering that man has ever put his hand to.

A physician had a patient in South America, who had some heart ailment. It was necessary to consult an eminent specialist in Spain. The time was short. The case was desperate. The physician arranged to have the patient's heart beats put on the air by means of radio. The specialist in Spain intently listened to these beats as though they were in his own office. He then prescribed the method of treatment and within twenty minutes that treatment was applied to the patient. That is the kind of world we now live in. Every one in the most remote districts knows about the acts of the saint, Gandhi, or the outlaw, Sandino, almost as fast as when they say or do anything in their own lands.

If we are going to have war, we are going to have it together. If we are going to have peace, we are going to have it together. Can any institution or nation stop war? I answer without hesitation, not unless we have a world organization that represents security on a basis of peace. The League of Nations, The World Court, The Disarmament Conferences are means to this end. If someone says that it is silly to ask, "How can the Church stop war?" I say that the Church cannot stop war—but *without* the Church we cannot stop war.

We face a great responsibility and a great opportunity. If we cannot align ourselves in this cause, how can we hope to align the rest of the world?

What nation is out of the League of Nations? The United States.

What nation is out of the World Court? The United States.

What nation passed a tariff bill so odious and reprehensible, that other nations protested in advance and are now trying to do the same for self-protection? The United States.

What nation spent on its army in 1890, 36½ million dollars, and in

1930, 351 millions? The United States.

What nation spent on its navy in 1890, 21 million and in 1930, 380 millions? It is the United States.

And throughout the United States are churches with a nominal membership of 40 million people and more. Unless we can do something revolutionary with them, we cannot stop war. So I say we are the largest factor in the determination of this question. War cannot be stopped without the churches.

I have high hopes that the church will serve as an educational agency. Many people speak of the churches as though they were negligible. The militarist movement has tried to get its hands on the churches as it is trying to get its hands on the schools. I feel perfectly encouraged by the effect of this questionnaire to a clearer understanding of what is involved.

Take for example one item: Even at its worst the church always believed that it had a world mission. It has been on fire for a world mission and world service. It has often been interpreted in terms of criticism and sometimes justly so. I have high hopes that this world consciousness, which we are striving to bring about, that is woven in the very fabric of our ideas, will spread in every field and lead to the international mind. Not much longer can we in the United States hold to our provincialism, not much longer can we maintain that we are independent of the rest of the world.

One does not need to go far to illustrate this point. Take a visit to your own kitchen. There, the beans, which you think come from Massachusetts, are brought here from Madagascar, the beef from Argentine, the butter from Holland, the eggs from China. It took the continents of Asia, Australia, and Africa to put the linoleum on my floor. And as for the telephone instrument, its parts come from all portions of the earth. The materials with which the electric light is constructed come from many different countries. We can say the same of

the radio set and innumerable other articles of daily use. Yet there are people provincially minded enough to think we are independent of the world. As a matter of fact the typical American attitude of trying to be unrelated and standing apart must be discarded, and make way for new forms of international consciousness. The greatest rival Christianity has is the narrow national consciousness; the conflict is not one religion against another, it is the recognition of the international mind.

The great stumbling blocks to progress in this direction are:

1. That each nation is a sovereign unit. It acknowledges no control beyond its will. Each nation is a sovereign unit competing with many other sovereign units.

2. That each within its own borders has almost absolute authority over its citizens or subjects. We must be ready to sacrifice to the national will our lives, our sons and daughters, and our opinions, especially in war times. The national will conscripts us and strips us of every possible thing.

3. According to the exponents and spokesmen of the various nations, each nation is supreme. Cecil Rhodes said, about the British, that they are the greatest people the world has ever seen. Voltaire said something similar about the French. The Germans have the same ideas; and as for the Americans, one of our leading citizens and a prominent diplomat said: "God has yet to make anybody equal to the American people. And I don't think He ever will or can." (Laughter)

This, then, is the clash of nationalism. This is the result of surrendering to the national will our individualism, so that any nation has absolute authority over its citizens. If there were time, we could unravel the history of this movement. As we look back with horror upon the age of feudalism, so our children's children will look back upon this savage era of nationalism.

If this demon of militaristic nationalism wins the field here, it will

spread all over the earth. Can any man for a moment suppose that there is compromise with it? I think we have the right to expect the increasing practice of Christians throughout the world to resist this militaristic nationalism and never again will we sanction or support a war.

I hate war because I have seen it. I have watched the long, long trains, loaded with their human freight. I have heard the ravings of those who were gassed. I have listened to the cries of those who wanted to die and could not. I hate war for what it did to the women. I hate war for its sickening horrors, for the passions it let loose, for the dictatorships that it puts in the place of democracies, and never again will I sanction or support another war.

There are few trials in a man's life more difficult to face than conflict between two loyalties—the love of Country and the love of Christ. I love this country, and I am a Christian. I should love to be both. But if my nation forces me to choose between the two, then I will be a Christian. And if the war system of attempting to settle disputes among nations persists, then my nation may be compelled to force me to choose. So there is nothing I care more for than the ending of wars.

"The business of the churches is to make my business impossible"—these words are from Field Marshal Haig. We are gathered here to make it our business. And so may God help us! (Participants rising and applauding)

Mrs. Carrie Chapman Catt:

I do not know whether the Church can abolish war. I think it can; and I am wondering if it does not do it, who will? For war is destined to be abolished—somebody must do it.

When the war was over and the armies in Europe went home, I came by accident to a meeting where there were many young men. I think Mr. Page was among them. I know that they were quite ready and sufficient to abolish war if there was no one else

to do it. I asked where all these came from, and they said back from the war. A great many of you look to me very young, and I say to you young people, there are enough of you here to abolish war if there were no other means to do it. So everybody who wants to make an end to war must do his part.

Every student of war should have a garden and mark off a square yard to make a war laboratory. He will have to know something about the instincts, psychology, and behaviorism of insects, etc., or if he does not he will soon learn, and then the cause and history of war will be spread out before him.

Last year we had a drought. A patch of grass looked brown. We investigated, taking the grass off and dug under the surface. Beneath we found a large number of grubs and there they were, like raisins in a Christmas pie. The gardener said these grubs were beetles. We kept digging under these grubs to see what they were there for. They went deeper and deeper into the earth. They were getting ready for winter. You know that at this time the professors of the universities have come to the conclusion that there are economic causes for war. They have written tons of books about it. Well, these beetles have their professors, too, and they know about the economic causes for war. They were about half through the book when we met them. Each one looked out for himself and measured four inches in each direction. He did not allow any other grub to get within his territory and every one of them kept every other one away just four inches. It was on account of their economic value of their territory that they insisted upon holding their own. These grubs are all patriots. They are 100% Americans. As they got deeper, when they were two feet beneath the surface, we found that they were getting ready to manage when the frosts would threaten. Each one built a little house and put over it a shining brown roof and went to sleep for the winter.

This spring they are beginning to come out—some among them are professors with fat heads (laughter) and they have politicians who have rather small heads (laughter) and the moment that anything disturbs these grubs, the politicians run away and cannot be found again (prolonged laughter).

When these beetles come out and find various things about them, they continue their economic valuations. Nothing will bring you the cause and cure of war clearer than a war laboratory.

Now suppose you drop among these beetles a few Japanese beetles. Now what do the American beetles do? They chase these Japanese beetles. Then there is a battle, and there are dead beetles, both Japanese and American.

In times past it is said that our ancestors came from a garden—the garden of Eden—although some say that we came from the trees above. They did neither—they were beetles. In the garden laboratory you will find what the books of the professors have not taught you. And that is, living for one's self alone without consideration for our neighbors is at the root of all conflict.

When the great war came to an end, everyone rejoiced it was over. We all knew it was over but that is all we knew—we did not know who started it, why it was fought, or anything else about it. And the cost of it in lives, agony, anguish, everything that is dreadful, even in money, and consequent distress which we now have, is beyond human comprehension.

A Japanese was operating a bus taking people from place to place. To one of his regular customers he presented a bill for five dollars, itemized as follows: "10 goes at .50 a went." We are just as much in doubt as to what a war costs. The end of it brought a great amount of beautiful oratory. Let us do something definite about it so that there must be no next time. Don't let us ever repeat this folly. Let ours be a generation, no

matter what circumstances may surround us, to resolutely eliminate war from among the troubles that afflict human life.

All the statesmen of the world meet together occasionally and make a small step here and another there in so uncertain a way. Why do they pause? Why do they hesitate? Why do they not know what to do and how to do it?

Build up the agencies of peace and pull down the agencies of war. We must be guided by the same steadfast principles that overcome all obstacles. A captain reported to his superior officer, "We cannot hold out any longer—it is impossible." His superior replied: "I want men who can do the impossible—you must hold out." And the line held. We must work this way.

Next winter there will be held another disarmament conference. There are many questions to be settled. We always fell down on those disarmament conferences. Are we going to fail in our next one? Some of you are going over there. Some of the women are setting you a good example. They will have a petition ready and have promised to get a million signatures. Now the British women and the Japanese women are going to have a million signatures. They mean to show to the commission that they are no longer going to be satisfied with a discussion and a debate which characterized the last conference. The men are also going to do some important work. That commission is not going to spend its time in idle argument as it did. Those who represent us must go with a decisive public opinion that will confront the statesmen at Geneva that we mean to disarm the nations.

When we are able to break up the agency for war, we shall then have the courage to build up the agency of peace and not to apologize for it any longer.

This is our mission. I do not know whether the church can abolish war or not, but I do know that the church and the young men and women can help to end it. The young people hold

our hopes. They will abolish war. We await your doing. (Rising applause)

Dr. John Haynes Holmes:

It is very delightful to come into a gathering like this. It is as though we were one large family. I am reminded especially of this because of a friend who happens to be deaf and who came to this meeting. I remarked to this member how beautiful it was to come to support this cause even though she could not hear what was going on. "Oh, well," she replied, "I know everything that you are going to say."

A noted speaker, to whom I listened years ago, once gave some excellent advice. "When you have an audience to address find out, if you can, what they would like to hear—then tell them what they don't want to listen to. It will do them a lot of good."

We might be congratulating ourselves too much.

These answers to the questionnaire, while they are impressive, signify only that the church is making some progress in abolishing war. But I feel that it is one feeble step of one group and much, very much, remains to be done before the first skirmish of the fight will be won. I doubt whether any single institution can prevail against that devastating monster called "war."

In connection with this questionnaire there are several considerations that come into my mind. If the church is ever able to do anything to help stop war, it must have a mind to do it without any compromises or reservations of any kind. This questionnaire shows that the mind of the church is not made up. It was sent out to the clergymen—it did not reach the great body of laymen. The chances are that the clergymen are likely to be a little farther ahead of the great mass of those to whom they preach. I am inclined to believe that if this questionnaire had been sent out to fifty thousand men and women members of the church the result would be a lower percentage of those absolutely opposed to war.

Furthermore there were great schools of the Christian church who were not addressed. We cannot afford to ignore these large bodies of people belonging to other churches who have seventeen to nineteen million members in this country. *The Commonwealth*, a publication circulating mostly among the Catholics, states that neither they, nor the Jews, nor the Lutherans, nor the Southern Methodists, nor the Southern Baptists, received this questionnaire. Furthermore this journal says in relation to condemning all wars: "It would seem to us that this is a position impossible for the Catholic Church to assume, for that Church agrees with the common-sense of mankind in holding that war is not always evil, and that a just war, such as one of defense against aggression, must be supported as a strict duty of citizenship."

Only some nineteen thousand out of over fifty thousand sent back any reply. Almost two thirds did not commit themselves in any way on these important questions. If we allow a certain number for the inertia of human nature there is still left a majority who have not yet made up their minds. They are part of the tinder who help the flames when they come sweeping along. Let us analyze the replies and discover their significance. I will take five of the questions and classify them in accordance with their remoteness or nearness to the individual. As they were academic or abstract, the largest number were opposed to warlike preparation. For example, over sixteen thousand replied that they were against military training in our public high schools and civilian colleges, or universities, although twenty-five hundred were in favor of it. As we approach the issue a little closer, however, the number dwindles. To the question "Do you believe that the churches of America should now go on record as refusing to sanction or support any future war?" we have only twelve thousand who answer "Yes," and over forty-seven hundred who answer "No."

Now then let us get a little closer. Here is the question: "Are you personally prepared to state that it is your present purpose not to sanction any future war or participate as an armed combatant?" To this we have 10,400 answering "Yes," and 5,800 answering "No." Now we come right down to the battle field with this question, "Could you conscientiously serve as an army chaplain on active duty in wartime?" And now we see the amazing figures of 8,700 answering "Yes," and 6,600 answering "No." Another question here is, "Are you as a clergyman willing to go to the field of battle and there give your blessing in the name of Christ?" And of the 50,000 asked, only 6,600 answered "No."

These figures demonstrate, when summarized, that in proportion as the issue approached the individual clergyman, his opposition to war was in the following ratio: 83-80-64, and on the battle field 34.

That is a most disquieting fact. We cannot fool ourselves that we are even actually committed to the great fight against war. I believe that the darkness on the horizon of the world is very deep. I remember a thought from H. G. Wells when he wrote that the destiny of civilization today constitutes a race between education and calamity. The fate of the world from the standpoint of war is a race between the church and the great forces which are sweeping on the institutions of society. I am not so sure that the church is going to win that race. Its mind is not yet made up. But it is not an occasion for discouragement and despair. It is a challenge for those who are working in it to a proper understanding of the question. If the church is going to stop war it must have a mind to do it. It is not as fully made up as we might desire. If the church is going to stop even the progress towards war in our times it must have influence and power to project its ideas upon the world. Be sure that you use your influence, but be sure you have some influence before you try to use it. How much influence has

the organized church got in the society in which we live?

We are sometimes told that militarists know how to do a good job. I wish that were true, but I don't believe it. Any sociologist will tell you that the church, as compared with the newspaper, is a minor, not major influence. The influence of the church as compared with the radio is negligible.

Within the last month, I have been reading a book written by Paul Hutchinson, entitled *World Revolution and Religion*. He bases his book upon the thesis which I believe is true, that the whole world today is in the grip of revolution. There are at work disintegrating forces—social, political, economic—not necessarily revolution in terms of violence, but revolution in terms of change. The church in every country is allied with that small group of society which is either going to be destroyed or absorbed. He points out the fate of the church in Russia, as to what is destined to be the fate of the church in every country unless by some miracle it develops a more far-reaching influence in the problems of mankind. Mr. Hutchinson asks the question whether the church has this influence today, and after an exhaustive examination he answers this question in the negative. I do not believe that the church, as at present constituted, can translate religion into such terms. It is too conservative. It is under obligation to the *status quo*.

I have thus far presented the darker, rather than the brighter side of the picture. But I have hope. The hope of the world today is not in organizations or in institutions, but in little groups of men and women who are willing and who do give up their lives for their principles. Put not your trust in institutions. As I read the history of the Christian religion, there was a time when it was able to do things. That was in the early days when it consisted of little groups of earnest men and women. These little groups started a movement, which has never been paralleled. It was then that the

church had nothing to lose and having nothing to lose it could afford to come out openly and boldly and dare to do things. It could point out the way of life for its followers, who were courageous men and women, singled out from among the populace by the forced wearing of the stigmata. There was no hesitation, there was no balancing of *pro* and *con*, as they were dragged into the court of Nero, so they might bear witness to the truth that was within them. These marks of the consecrated life are not so noticeable to-day. But there are still some who rely upon the souls of men, who have the vision and would follow it to the end.

Einstein declared that if two per cent of the people of this nation and other nations would take the uncompromising position opposed to war, and to any service in a war, the fight would be won. Two per cent of the people is a small number. If Albert Einstein is right then we need less than one million men and women, to win the victory here, who have their minds made up.

In this connection let us view for a moment the situation in India. There we see a population of 325 millions of people and a little group of which Gandhi is the leader, who are opposing, by peaceful means, the injustice they are made to bear. During the past year he has won in his unique way the greatest bloodless victory that history records. He and his little group has opposed an immense empire and brought it to its knees. What were the forces that were behind Gandhi in this marvelous achievement, in numbers of men and women? It is astonishing to note that the largest estimated number is considerably less than 100,000 who are in hospitals because of injuries, and a little more than 100,000 who are in graveyards because of death. The number who won the victory is about 200,000. They were willing to enter the trenches of death. It is not the sword of Caesar that prevails long in this world.

Therefore I place my hope in little

groups of men and women in the church and also out of the church, those who have the conviction and have the faith. In our age of imperialism, we need a new Christian movement that will coöperate with other movements and with other beliefs and with other lands. The old movement came out of the synagogues, the new must come out of the synagogues and churches together. The old destroyed the power of Rome, the new must overcome the power of militarism.

Gandhi has taught me anew, as Christ taught years ago, that against the soul itself there are no weapons that can prevail.

And the powers of the world will feel helpless before it. (Rising and prolonged applause)

Comments On The Symposium

By Arthur Jacoby

(New York)

While listening intently, and reporting the speeches delivered on the subject, "Can the Church Stop War?" a number of thoughts suggested themselves. These may prove interesting and worthwhile to consider from the viewpoint of a Theosophist.

What can we do to aid this worthy cause? What are we doing to prevent nations from resorting to arms in the attempted settlement of any dispute which might develop between or among them? How can we link ourselves with any body of earnest people who are trying to accomplish this necessary work of the present day?

We must all realize that war is a disgraceful and stupid undertaking. It does not settle any issue; it does not clear away any misunderstanding; it does not solve any problem—it presents one. The so-called glorious history of our race, even the accounts of our Scriptures, are an endless succession of conflicts, combats, battles and interneceine strife. Let us do our part to put an end to it. The last war was a war to end war. Let us see to it that this is so.

There are some who take the posi-

tion that so long as separate nations exist, there can be no end to war. The proponents of militarism base their principal argument upon the assumption that while we are not a warlike nation, nevertheless we must be in an adequate position to protect ourselves against other nations who are militant. And the same attitude is taken by supporters of this policy among these other nations. They point to us and arouse their citizens by drawing attention to the immense sums we are spending to prepare for an unknown enemy. Obviously, by instilling fear they obtain other great sums to be spent on their military machines. Possessing such machines, the temptation and the threat arises to some day use them.

This stand is absolutely untenable as soon as the concerted public opinion of mankind will render an aggressive war impossible. There can be no wars of defense if wars of attack are prevented. If we stop aggressive wars we stop all wars. So there is the point to be achieved: stay the arm of the aggressor, and there will be no occasion for any so-called "just wars in self-defense."

"But," say these war advocates, "how can one people free itself from the grip of another, if not by force? Were it not for the Revolutionary War, we would still be a colony of Great Britain." We may readily refute this by observing that the different portions of the British Empire have their autonomy, their self-government, without resorting to war. The modern method of attaining freedom is by peaceful means.

A new business venture does not start with a war. It is a calm decision to begin on one's own account. And in a more intimate instance, when our sons and daughters leave the parental roof to begin life for themselves, they go with a blessing, not with a shooting.

"Finally," say these supporters, "war is the method of nature to weed out the unfit. It is part of the struggle for existence, and it results in the sur-

vival of the fit. The weak, the unadaptable, go to the wall, and the strong remain to be in turn exterminated as soon as they develop any weakness." Let us clearly examine this statement, because many learned men hold and disseminate ideas of this sort. Are we actually in the vise of so brutal and ghastly a law of nature? Our most profound philosophers and scientists are demonstrating that many things which we had taken for granted not so long ago are today being discarded. The search for truth has made certainties less certain.

There is no question that war does serious harm not alone to the vanquished, but also to the victor. Look around and we can see that for ourselves. Millions of mentally and physically sound young men were selected in every country to do the fighting. Sick, weak, crippled, blinded, feeble-minded, criminal, cowardly, and aged individuals were rejected. These did not go to the battle-field to kill each other, although they were less fit to survive. Even among the soldiers on these fields, it was the bravest, the most daring, the most self-sacrificing, the most dutiful, and often the most intelligent, who offered themselves up. In short, there results a wholesale destruction of the more valuable individuals, while the less valuable are protected. Does this carry out the alleged law of the survival of the fit? —Rather the reverse is true. There is no dictum from any source, however high, which requires one person to kill another person whom he does not even know. It is man alone with his perverted ideas who considers this necessary, so he invents laws to cover his reprehensible acts. And the point of view which permits one war makes the next one easier. It has been well said, "Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny."

The citizens or subjects of any nation do not make war. It is attended to for them in secret behind closed doors, veiled with intrigue of all devious sorts. And then the drum of

patriotism is sounded, the flags are unfurled, and our spiritual ministers in every land come forth to "bless the colors" and adjure the men following these flags to go out and destroy those under other banners which have been likewise "blessed" in other lands. Oh, the folly of it! The sacrilegious blasphemy! Invoking high heaven to fight on our side, and then congratulating it on its good sense when we win! Here is a scene indeed to make the angels weep.

All observance of war holidays, except as periods of penance, should be abolished. All monuments and reminders of this hideous tragedy should be draped in mourning, so that when we pass them we may hang our heads in shame and humiliation that we permitted this to come to pass. All the glory, the splendor, the romance which dazzle the youth should be cast aside, and the true picture of this shocking spectacle presented.

Secretary of State Stimson said of some officials opposing the London treaty on disarmament, "These critics are naval officers—fighting men. They are handicapped by a kind of training which tends to make men think of war as the only defense against war."

Now, let us notice a British picture of the happenings within their army which is rarely brought out to the light of day. It is taken from a book called, *A Brass Hat in No Man's Land*, by Brig. Gen. F. P. Crozier, C. B., C. M. G., D. S. O., published by Jonathan Cape and Harrison Smith. One of the many incidents in this book follows—when it was made public it caused a great furor in England: A soldier had been condemned to death for sleeping while on post. A parade was held and the sentence was read to this hapless youth before a large gathering of his fellows. Execution by a firing squad was set for the next morning. Gen. Crozier states that he was particular to see that the condemned man got all the liquor he wanted on his last night on earth, "enough to sink a ship," the General observed. He continued, "He is far

too drunk to walk. As he is produced I see that he is practically lifeless and quite unconscious. He has already been bound with ropes. There are hooks on the post. He is hooked on like dead meat in a butcher's shop. His eyes are bandaged—not that it really matters—."

And officials of the British army discussed and protested about this because Gen. Crozier admitted to having encouraged his prisoner to drink himself into insensibility. He should have carried out the execution according to regulation!

Let us now inquire into these affairs in our own land. We have established military training in schools and colleges with the result that other nations emphasize this fact as an argument for its adoption in their countries. Militarism in public educational institutions is an unwarranted intrusion. If we wish to have our youths physically well developed and acting in harmony with each other, let them attend gymnasiums, engage in games, and participate in athletic contests. Examine the manual on bayonet practice and learn what military training means.

But here we may have an expert to enlighten us. There follow a few excerpts from a speech made in the House of Representatives on Jan. 10th, 1931, by Ross A. Collins of Mississippi, who is the ranking minority member of the sub-committee on appropriations, handling the War Department appropriation bill for 1932. He said, "The whole world is suffering from a dose of militarism that gave us a war the world cannot pay for, and disorganized world economics so badly that bankrupt farmers and unemployed laborers suffer in poverty everywhere.

"Many of the items in this bill are not only economic waste, but are sheer political folly because their result is not technical military defense but the building up of a great military-minded institution which becomes a part of the social life of the people and intrenches itself in their daily living,

in their loyalties, in their very outlook on life. The pages of history are filled with the wrecks of nations that have tried to attain prosperity and security when building up their military establishments.

"We are building up in this country a large army of persons and institutions that feel a personal interest in these appropriations. Every dollar appropriated this year becomes an active, not a passive argument for as much or more next year—for some one is touched by that dollar, and if it is not carried, the Congress will hear from the person hurt.

"Military men are creatures of habit. Discipline is their password. Military training produces the type of mind that fits into old ruts and stays there. Military promotion and the advancement of the individual within the military machine rest largely upon length of service and faithfulness to the system. A disbanded regiment means not only marred careers but the severance of great traditions.

"I think the Reserve Officers' Training Corps ought to be made elective instead of compulsory. Give its members an opportunity to take it if they want it, and not have it forced upon them, as is now being done. Not a single farmer boy of this country can take a course in agriculture unless he is forced to take military training, except at the University of Wisconsin; and in many regions no boy can take a mechanical course without being forced to take military training. I want the citizens military training camps abolished because they are worthless, and I want to make the Reserve Officers' Training Corps optional in the colleges and universities of the country."

What are we able to do in assisting those who are trying to solve this perplexing situation? It is of little avail to express a pious wish. We must rouse ourselves and do something to prevent the babe peacefully sleeping in his cradle tonight, surrounded by the loving care of doting parents, from becoming cannon fodder.

Why put this onerous burden upon the rising generation? It is our blunder—let us correct it. And war will come again unless we uproot the cause; pruning a few twigs has no effect. It is a shirking of our duty to expect the youths to solve a problem of our making.

We who are Theosophists must exercise great care not to become circumscribed and bound within our particular lines of thought. We should coöperate with all forward-looking groups in our communities, and we must avoid becoming concentrated or self-centered even if it be for an altruistic purpose. "They know nothing who only Plato know."

Many of those who are not familiar with our activities or our aims, dismiss the Theosophical movement by saying, "Oh yes, we know some Theosophists. They are living in the hereafter. They are not so much concerned with the present." Unfortunately in some cases this criticism is justified. We ought to be intensely interested in all the difficulties that harass mankind and bring to bear upon the solution of these problems the enlarged viewpoint which we are fortunate to have.

To hold back and to endeavor to live a sheltered protected life, far from the struggles that engage our brothers, surely is not the object of existence. If we cannot leave this world a little better than when we entered it, then what is the use or purpose of existence?

And as for our own evolution, one cannot grow unless onemingles with his fellows. It is contact one with the other which broadens our outlook and brings to us a clearer understanding and appreciation of our brotherman. To improve one's batting average one must go to bat, standing on the side lines and criticizing is of no avail.

It may be said that we are a very small number and for that reason we cannot be effective. But let us ever remember that it is the minorities that hold the key to progress. And history plainly reveals the fact that advance is achieved by those who are unafraid

to be different. It is only in her divergence from the general rule, that nature reveals her laws. Ridicule, ostracism, punishment, are the rewards for every courageous innovation in our social and economic life. Indifference and indolence on our part are the allies of the militant forces; illogical, fallacious thinking is their aid.

The world is full of hatred and strife because of the incapacity of millions of people to receive the truth that is being spread throughout all civilization and which is to be theirs in centuries to come—but they appear to be not yet ready for it. This is a matter not of intellectual power nor of learning, nor of precept; it concerns the development of character. All the sermons ever preached, all the orations ever delivered, all the books ever printed, cannot fit man for the highest tasks that he is capable of, unless and until each one exerts himself to develop his character. That growth and unfoldment must come by exer-

cise of the attributes which constitute it—mercy, compassion, kindly consideration, brotherly affection, sympathy with our fellow men, unselfish willingness to sacrifice for others. The mere uttering of fine talk, the mere use of rhetorical expression, the mere enthusiasm of the moment is nothing and counts for naught unless it is followed by action.

Now what of the future? Is there ground for hope that we will recover from this malady—this madness of force and strife, and misplaced power—or are we doomed to destruction? Again glance around and observe for ourselves. The dynasties of the Hapsburgs, the Hohenzollerns, the Romanoffs, and now the Bourbons, have vanished from the scene. We are confronted by an astonishing fact. The palaces of the war lords are vacated. But the Hague Tribunal, the World Court, the League of Nations, are all functioning. There is hope.

Vision

By Grace Evelyn Brown

(Massachusetts)

Beauty is lifting from the turning tide,
In lingering starlight, in the heart of dreaming,
In the swift pageantry of silent seeming,
And where the waning purple shadows ride.
As loveliness holds closely its white bride
Of life, a myriad forms dance onward gleaming,
With God and all creation through them streaming,
And nothing is but what has lived and died;

And died to come again and see the path
That broke its sequence on a rock, mount high;
And live again to find the aftermath
Of fallen splendor; able to descry
The column rent by a fictitious wrath,
Now lifting its tall purpose to the sky.

H. P. Blavatsky Centenary



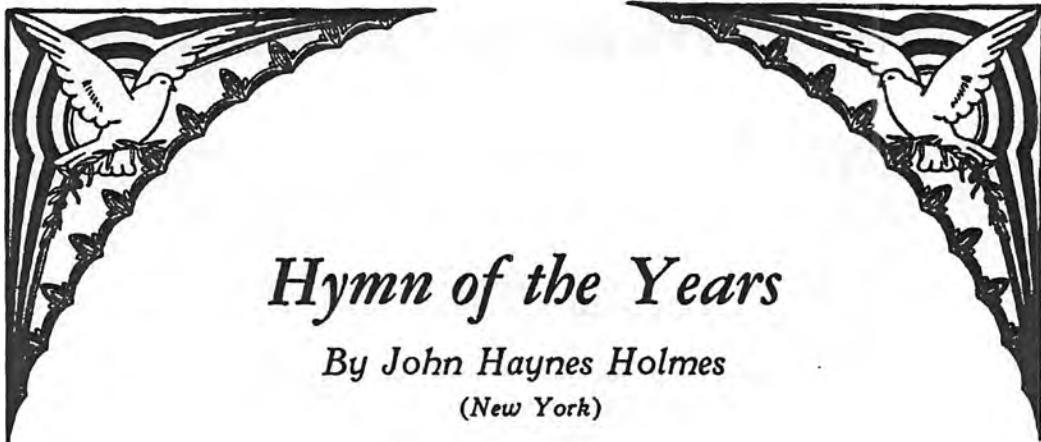
THE Executive Committee of the General Council of the Theosophical Society is arranging at Adyar for a celebration of the centenary of H. P. Blavatsky's birth. The celebration will be on August 11th and 12th. It is impractical to try to gather at Adyar representatives of all the National Societies, in view of the economic depression everywhere, and the need in each National Society of all its present funds for further propaganda. Furthermore, H.P.B.'s ideals can be best served by celebrating the centenary in every country and in each Lodge, by making the occasion an opportunity to make the world acquainted in as many places as possible with H.P.B.'s personality. The Executive therefore advises every Lodge to make a special festival of commemoration, stressing her spirit of sacrifice to the Society and the greatness of her contribution of Theosophy.

At the International Headquarters at Adyar, during the two days there will be not only addresses on H.P.B., but also a special exhibition of her manuscripts, scrap-books, mementoes, etc., which are at Adyar. Mr. C. Jinarajadasa will also then exhibit a selection from the Letters of the Masters.

The Executive Committee cordially endorses the suggestion already made by many that at this festival in commemoration of H.P.B., Lodges of the Society should collaborate, if opportunities occur, with other Theosophical organizations which differ from the policies of the Society but are nevertheless deep in their attachment to H.P.B.

Annie Besant

Theosophical Society
Adyar, Madras,
April 23, 1931.



Hymn of the Years

*By John Haynes Holmes
(New York)*

All hail the pageant of the years
That endless come and go,
The brave procession of the spheres
In Time's resistless flow—

Arise, and crown our days with good,
In glad, exultant brotherhood!

Behind us fade the centuries
Of man at war with man,
The fierce and foul futilities
Of battling tribe and clan—

Arise, and crown our days with good,
In glad, exultant brotherhood!

Around us lies the heritage
Of clashing sword and shield,
The want and waste, the hate and rage
Of many a gloried field—

Arise and crown our days with good,
In glad, exultant brotherhood!

Behold, there looms the mystery
Of love diviner far,
There speaks the steadfast prophecy
Of nations freed from war—

Arise, and crown our days with good,
In glad, exultant brotherhood!

The aeons come, the aeons go,
The stars nor pause nor cease;
On wings of silence, soft as snow,
Shall come the boon of peace.

All hail, our days are crowned with good,
In glad, exultant brotherhood!

An Epochal Event

White Lotus Day

By Henry Hotchener

WHAT may truly be considered an epochal event in Theosophical history was the meeting together of a very large number of members from four different Theosophical Societies on White Lotus Day, May 8th, in Hollywood, California, to give homage and gratitude to the Founders of the Theosophical Society, especially to Helena Petrovna Blavatsky.

The four Societies whose members participated in the event were the Society with international headquarters at Adyar, India, the Society with international headquarters at Point Loma, California, the Society known as the United Lodge of Theosophists, with headquarters at Los Angeles, and the Halcyon Society, with headquarters at Halcyon, California.

The following Committee sponsored the event: Constance Allen, Vice-President Eagle Rock Lodge, T.S. (Point Loma); Burton R. Charles, M.D., Member Eagle Rock Lodge, T.S. (Point Loma); Elizabeth M. Geiger, International Lecturer and Member New Era Lodge, T.S. (Point Loma); Paul V. Henning, President Los Angeles Lodge, T.S. (Point Loma) and Member United Lodge of Theosophists (Los Angeles); Henry Hotchener, Publisher *World Theosophy* and Member Besant Lodge, T.S. (Adyar); Antoinette de C. Orme, Vice-President New Era Lodge, T.S. (Point Loma) and Member Besant Lodge, T.S. (Adyar); Anna Parks,

Member United Lodge of Theosophists (Los Angeles); May S. Rogers, Member Besant Lodge, T.S. (Adyar); Helen J. Swain, Member United Lodge of Theosophists (Los Angeles); Addie M. Tuttle, Vice-President Besant Lodge, T.S. (Adyar); Betty S. Warrington, Krotona, Member The T.S. (Adyar); Theron R. Winston, President Los Angeles Lodge, T.S. (Adyar).

The meeting opened with music, followed by a few words of welcome to those present by Mr. J. Henry Orme, President of the Theosophical Society with headquarters at Point Loma.

Mr. Orme:

I am happy to welcome you and to have this opportunity to pay a tribute to one whose really beautiful spirit of coöperation helped greatly to make this meeting the success it truly is—Mr. A. P. Warrington, Vice-President of the Theosophical Society with headquarters at Adyar, India. It is a deep regret to me personally, and as an official of the Point Loma Society—and you know that I belong to the Adyar Society also—that karma, in the form of a sudden illness in Ojai, made his presence with us this evening impossible, but his splendid letter to me, which I shall now read, brings him into the meeting in a very tangible way.

Dear Friend:

I very gladly accepted your gracious invitation to preside over the union

meeting of Theosophists to be held on White Lotus Day, but here I am in bed stricken with an acute or temporary affliction with the suddenness of a summer storm. The doctor tells me I must remain in bed for several days and, as this will carry me past the date of my appointment with you, I must perforce cancel the engagement at once so as to give you time to supply my place.

It is a great honor to preside at a meeting held in memory of H. P. Blavatsky. I feel that the day is approaching, and some time will be with us, when it will not be the exclusive privilege of Theosophists to honor Madame Blavatsky's memory, for she and her work belong to no small group of devotees but to the wide, wide world, and some day the world will know this to be true; already proofs are beginning to accumulate. I do not say this as a pretended prophet, but rather as a student of history with a knowledge of how justice is ultimately done by history to real greatness when the perspective of time has reached its true focus. Steadily and surely the truths which Madame Blavatsky restated to the world are gaining in influence and power, not the least of which is the practical understanding of that greatest of truths—human brotherhood, the foundation principle of our cosmos. If we shall regard Theosophy less as doctrine and more as a life to be lived, a life of true brotherhood with sincerity, naturalness and simplicity, then shall we begin to embody the ideal of true greatness which our immortal leader lived with such agony of strife.

May your meeting be blessed by this noble spirit, and thus will you do honor in the truest sense to Helena Petrovna Blavatsky.

Yours sincerely,
A. P. WARRINGTON.

(Mr. Orme then stated that Mrs. May S. Rogers would preside in Mr. Warrington's place as representative of the Adyar Society, and that she would now address the meeting:)

Mrs. Rogers:

We are meeting this evening to honor the memory of a great Soul—not only of this time, but of all time—Helena Petrovna Blavatsky.

White Lotus Day is observed by members of the various Theosophical Societies throughout the entire world. H. P. B. in her will expressed the wish that the anniversary of her passing be kept each year in memory of her work; that the members of the Society should meet together on that day and read from *The Bhagavad-Gita* and *The Light of Asia*.

Therefore today the hearts and minds of all Theosophists turn to H. P. B. We are united in our recognition of her as a Messenger of the Great Brotherhood of Adepts, and in our appreciation and gratitude for all that has been achieved for the enlightenment and spiritual growth of the Western world by and through that great hearted, dauntless intellectual and spiritual genius; and we are further united by our common endeavor to make the wisdom which she brought, a living power in our lives and in our world.

Brothers, I deem it a proud privilege to stand here as a member of the Adyar Theosophical Society with other members of that organization and with the Leader and some of the officers and members of the Point Loma Theosophical Society and members of the United Lodge of Theosophists.

This may seem a small incident, but it has great significance, that we are all here together. It is a symbol of a new Day that has dawned in the Theosophical movement—a Day in which those things which divide us shall be forgotten and only those things which unite us shall be remembered. Thus shall be strengthened that nucleus of the Universal Brotherhood of Humanity without any distinctions of any kind—the Cause most dear to the heart of H. P. B.

(After reading from *The Light of Asia*)

I have the great pleasure to present one who has a special place in our hearts and in our work, one who had the inestimable privilege of close association with Colonel Olcott, he who worked shoulder to shoulder with H. P. B. in the early days of the T.S., the Co-Founder. I present Mrs. Marie Hotchener, who will speak on "Some Theosophical Responsibilities."

Mrs. Hotchener:

I had not thought to see a day of reunion like this one during my lifetime, though I had long prayed that it might occur sometime. What better day could have been chosen for it? We have come here to honor the Founders of our Society, in memory, in gratitude, in love, on White Lotus Day—"Memory Day" of our Founders!

This meeting is wonderful in its symbology. In India one often sees what they call "tanks," where grow the lotuses. Those tanks are often muddy, with soiled water, the cattle in them, but you will generally find the large lotuses blooming there—white, or pink, or blue—in their beauty, rising above the muddiness of their surroundings, and amid many, many lotus buds. I feel that we are like many, many buds surrounding our full-bloom lotus Founders, but united on the parent stem with them.

In thinking over what I should say to you my mind goes back to New York, those early days, with our struggling Founders there, but there is nothing I can add that you do not know—about H. P. B., Col. Olcott, Judge, and others, forming our Society, unified, hopeful, with great ideals for the future. And then the mind goes over the world in an opposite direction and surveys the work that was done—how H. P. B. and Col. Olcott went to India; Judge stayed and kept Theosophy alive in America, yet associated with them for some time. What profound gratitude we owe to them! What it means to remember them on an epochal occasion like this!

But in our remembrances of the different Theosophical Societies in our Movement at the present time, of the different leaders, the faithful workers, the serious teachers, there may arise unfortunate differences in our ideas of them, in our ideas of the way Theosophy should be understood, in our ideas as to the way that it should be lived. But there is one great shrine in it all where we are unified—the heart of H. P. B. She is the one around whom we can all unite, draw together, praise, glorify, remember, and love. We may not love the other leaders and members less, but we certainly love H. P. B. more. When we think of what she was, think of her struggles, her illnesses, of her long journeyings, and think of how she was persecuted, it is marvelous that in all of the great disturbance in the world that occurred around her in the founding of the Society and since, we remember that there she stands in the midst of us and in the midst of the world as a unifier, our great teacher, the unique channel of the Message of the Ancient Wisdom.

It is beautiful to realize her! And I must add that to me the greatest joy is constantly to turn to her great teachings, the letters she wrote, full of instruction to us, full of the great practical truths of life—those permanent, eternal truths, those pearls of wisdom of which the Masters are keepers. One of Them said words to the effect that for generations They kept the pearls of wisdom from the world but They now were making another attempt. That if it failed this time They will, "at the end of this cycle retire into solitude and our kingdom of silence once more." (*Mahatma Letters*)

But They will not retire into the silence. There is now too much Theosophy, too much living Theosophy, too much power from the Founders, too many of us determined to carry on this great, this magnificent inheritance of the Ancient Wisdom.

In reference to the intolerance, recriminations, and separateness that unfortunately exist among the Societies

in the Movement, someone inquired about the karma of the Masters, the karma of the Society, H. P. B.'s karma, and that of the members of our Society. This is a very serious question, and relates to our responsibilities. In the teachings of *Practical Occultism* H. P. B. said that from the Guru to the humblest teacher in the world, that person bears the karma of giving out the truth. We also bear the karma of our own mistakes! But when we remember that the karma of them falls on her and on the Great Ones (as well as on ourselves), it turns us into a very serious vein of thought—how each one of us is responsible for the good, and how we are responsible for the bad: for the bad does exist. What have we done, or left undone, that will reflect any evil karma? Each one can question that in his heart. (It is his responsibility to *Them*, to her, to the movement, and to himself.)

Now some members are very greatly perturbed because there are many Societies within our Movement. I am a firm believer in the Law of Good, that all exists for a purpose. I have travelled round the world in different countries, as you know, and I have visited different Lodges, I have talked with some of the leaders of the different Societies. I found them all working earnestly, seriously, devotedly, and as they deem best for the Theosophy we love so much. And as I look over that journey and think of the conversations we have had together, think of the work that they are doing, the different phases of Theosophy, my heart is appreciative, loving, kind, as a comrade. While we do not know whether it is best that so many Theosophical Societies exist, that is a question, as I said, for the Great Law to take care of.

What we do know is that in those Societies are the precious truths of Theosophy, those pearls that were given through H. P. B., the great channel whose memory we hold so close today. Therein are the truths, therein is the service, therein is very much the same work as we are doing,

you are doing. To me there is only one thing in the situation that is very sad—that is, we are critical of other Theosophists, not always tolerant with each other. This separates us. This greatly harms our Cause.

"Union and coöperation are indispensable"—how great are those words of the Master K. H.! We see that emphasis on unity through the *Mahatma Letters to Sinnett*, we see it in the documents that passed through H. P. B.'s hands, we see it in our teachings, pointing to unity, to love, to understanding. And she said in one place that I read quite recently that no matter if all the churches, if all the sects, all the institutions tried to destroy the Theosophical Society, it could not be done "so long as Theosophists hold together."

"So long as Theosophists hold together." To me that holding together is a supreme responsibility, an ideal! It is like a great symbol before me, a great unified triangle: On one side of it we have the substance, the *form* of our Society; on another side we have the *life* of our Society; and at the base of the triangle we have the relation between them, the great mentality, the great unifying thought of the present time. Now, how in the world are we to unify the life, and keep the form safe in its strength, if we are not unified in thought, in service, in understanding? In the center of the triangle is the Great White Lodge, with its radiance pouring its strength and solidification into the *form*, pouring out its activity, its love into the *life*, and pouring out the precious pearls of its wisdom into this relationship between the life and form—the truths of the present age which are in your keeping and mine, so long as we are united.

We are in, as you know, the hundredth year of the birth of that great teacher, H. P. B. A hundred years she would be old were she alive. But she is living in our hearts, and it is such a splendid thing to draw ourselves together unitedly to search our hearts and see how much we are cher-

ishing, living, serving the inheritance she left us; and how much we are offering to those Great Ones who have placed in us the responsibility of helping to "carry on" the great truths of the Ancient Wisdom.

Can't we unite in doing it this year specially? Think of our being here together, members of three or four Societies, here worshiping at her shrine, worshiping at Their shrine, worshiping at the heart's shrine of each one of us, together, without any ill feeling. It should be so! Especially is that brotherliness, that tolerance, that love, reborn here in us tonight, in this great epochal meeting, bound to spread all over the world.

Our Society was born in this country; it is our greatest responsibility. Let us have its coöperation-birth here also. We will set an example to the world. Some of our members in other lands say we are emotional in America, that we rush into things. Let us prove it. Let us rush into this. Let us have all the emotion of love that we can stir in our hearts to unify us.

I still hear Dr. Besant saying at the Geneva Congress, "There is no reason why we should not link hands, no reason why we should talk of Universal Brotherhood and then say, in brackets, except the other Theosophical Societies. . . . And so I am sure you will join with me, whatever Society you belong to in which the Divine Wisdom is cherished, in a general forgetfulness of all that has been mischievous in the past, and in the common determination that we shall be united in the future."

Dr. de Purucker has said the same thing. Other leaders are saying the same thing—to unify the Societies within the Movement. We will surprise them. There may be differences of officialdom: they are not our business. Our business is to love each other, to live Theosophy with each other for the world.

In New York they are talking now about a new poem, "Tolerance," that was recently published, about unifying the religious movements:

You go to your church and I'll go to mine,
But let's walk along together.
Our Father has built them side by side,
So let's walk along together.
The road is rough and the way is long,
But we'll help each other over.
You go to your church and I'll go to mine,
But let's walk along together.

—“Seth Parker” (Phillips H. Lord)
in the May *Pictorial Review*.

Think of the churches doing that—churches separated by dogma, ritual—you know how they have stood apart; many of them are now trying to come together. They say, "Let's go along the road together," and that they think is so very great. Let us go further than the religionists. Let's go *into* each others' Lodges; go along together on the road, but visit with each other, help each others' Lodges, understand each other, be united in each other, and in that great ideal that H. P. B. desired for us and does still. Does she not say: "It is only by all men becoming brothers, and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life." (*Key to Theosophy*)

I hope it may be written on my tomb (if I were not going to be cremated), "She has loved her fellow Theosophists, faithfully served Theosophy, and the Great Ones of the White Lodge." That is my ideal; that is why I am so heart and soul in this fraternization movement. Long years I have wanted it, prayed for it, and I feel grateful to Dr. de Purucker for having brought it forward at this time. But it won't be Dr. de Purucker, it won't be Annie Besant, it won't be

this or that personality alone, it will be all together for Theosophy's sake. Leaders can't live our lives for us. They can't fully interpret Theosophy as each one of us should live it. They can set an example and they can teach. But it is for you and for me to live that great ideal and show our leaders how practical unity and friendliness are. We must bring the great unity of the Mystic East into the practical West, and live it together, *be it together*.

What a wonderful thing it is to have Theosophy, to be working together, to know that harmony is possible, and to demonstrate it! What a prayer arises on this White Lotus Day here, that all these ideals may be realized—Their ideals, the ideals of our Founders, the ideals of our leaders, the ideals of our own higher selves! Let us live them, go along the road together, and become one great "Brotherhood and Sisterhood."

Mr. Orme:

I am pleased to say that, while this meeting is sponsored by members of three Societies, we have with us this evening also a representative of a fourth Theosophical Society—Mr. Wallace de Ortega-Maxey, from Halcyon, California. (Applause)

As you know, H. P. B. requested that on White Lotus Day there should be readings from *The Bhagavad-Gita* and *The Light of Asia*. I shall read just a few stanzas from the *Gita* which I feel to be peculiarly reminiscent of the noble impersonality of H. P. B. (This was done.)

While Mrs. Hotchner was speaking, I looked around this audience at the happy and friendly faces—faces well known to me—and I realized more fully the importance and the beauty of these union-meetings of Theosophical comrades upon White Lotus Day. This meeting is epochal and will, I believe, be so recorded in Theosophical history.

The yearly celebration of White Lotus Day helps not only to keep the light of gratitude burning in our

hearts, for "gratitude" is an essential quality of the soul which the elect of the earth have always manifested (Did not one of our Masters say, "Ingratitude is not one of our vices"?), but it brings also to our minds again the wealth of archaic teachings which H. P. Blavatsky restated to the Western world; truths wrested from nature by perfected men, and handed on to us to be a guide to our feet and a light on our way.

This commemoration also directs our gaze again to that Titan soul who came into a world of religious, scientific and philosophic chaos, and who gave the truth which reconciles all departments of human thought and activity. She came, as have the Messengers of old, at a crucial time, to give light to a world in darkness; to lay in the hands of the wandering and lost souls of earth the Ariadne's thread which would lead them safely to the goal of life. She came, that in the midst of all the confusing cults and creeds—materialism and phenomenism, polytheism and monotheism, New Thought, Spiritism and Christian Science, Humanism and Demonism—there might be an accessible body of true teachings, based upon a correct understanding of Nature's laws and their operation, to which men might turn for a satisfactory answer to the riddle of life; where they might find answer to the eternal questions, How? Whence? Whither?

She came; and men heard once more of the Path of Holiness, of the Masters of the Wisdom, the powers latent in man, and the limitless possibilities that lie before every human soul. "Follow not me, but the Path I show," was her injunction, and if we love her memory and are grateful to her and the Masters who sent her, the greatest tribute we can offer her on this White Lotus Day is to resolve to study the teachings which she brought, and to live the life which she testified would bring to each of us that certainty which was hers.

Out of the fullness of a long and troubled life, a life of the widest and

vastest experience on this plane and on others, she left this glorious assurance:

"There is a road, steep and thorny, beset with perils of every kind—but yet a road; and it leads to the Heart of the Universe. I can tell you how to find Those who will show you the secret gateway that leads inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer. There is no trial that spotless purity cannot pass through. There is no difficulty that strong intellect cannot surmount. For those who win onwards, there is reward past all telling: the power to bless and save humanity. For those who fail, there are other lives in which success may come."

It is now my privilege and pleasure to present one who, I think, is known to all of you—known at least by reputation and by writing—Dr. Gottfried de Purucker, Leader of The Theosophical Society with headquarters at Point Loma.

Dr. G. de Purucker:

The gifted speakers whom you have heard this evening have brought before you certain facts which have made, which must have made, an instant appeal to the best that is in you; for the facts, historic and otherwise, to which they alluded, describe the martyrdom of a Great Soul, one who came out of the silence, one who came as the envoy of Great Teachers, one who came and surrendered all that was personally most cherished in order to bring that Light, that sublime Light of Truth, once again to men, and particularly to men of the Occidental world.

We celebrate this year the one-hundredth birthday-anniversary of our beloved H. P. B. What a year this promises to be, my Brothers! Only a few years ago our beloved Movement was divided, and still is divided, alas, into different Theosophical Societies, some of them even fighting each other—shame be it said to our name!—fighting because largely misunder-

standing each other and misunderstood of others.

The Great Teachers who sent our beloved H. P. B. into the world told her to tell all men that there is a road, and that it leads to the very Heart of the Universe. Does this imply—and shall we draw the inference from such supposititious implication—does this imply, I repeat, that H. P. Blavatsky brought to men only a part of the truth in the sense that the road of training and of knowledge, of which she showed you the beginning, led only a certain distance onwards and then stopped short?

No, my Brothers, she showed to those who had the mind to see and the heart to feel, the self-conscious opening of a road or path which reaches to the very Heart of the Universe, and that road or path is endless because it is the road of evolution, of growth, of unfolding, of expansion, out of our humanity into divinity. It was the inestimable treasure, the Ancient Wisdom—arcane, holy, deathless, ageless—which all Theosophists today recognize as being her Message.

As the former speakers have pointed out: Consider a moment the world into which H. P. B. came—a world in which certain subjects of thought instinctively dearest to the human mind and heart were actually taboo, for it took a person of moral courage merely to proclaim that a human being was aught else than a beast. She came with heroic courage, taught with heroic courage, worked with heroic courage, and died the death of a heroine; because back of her and supporting her she knew there was the eternal truth and its noble representatives; she knew that the very courses of the Universe ran strongly with her, and that she was, as it were, but the entering impulse of a river of life, of esoteric and spiritual life, which springs from the Heart of the Universe, which eternally takes its rise in that Heart as in a living fountain, and which goes onwards, towards, and indeed over, the hills of the Mystic East—over those distant mountains of the Mystic East

of the human spirit, towards and into the eternities of the future. She brought to men a deathless hope, because she showed men the reasons of things. She brought to men anew, and particularly to the men of the Western World, the Ancient Religion, the Ancient Wisdom-Religion, the archaic Wisdom of Antiquity, complete, whole, wherein all good men and true may find solace and peace and happiness and inspiration.

I tell you, my Brothers, that the fountain of wisdom which becomes in human minds the river of esoteric knowledge, runs as strongly as ever, and that the passing of H. P. B. merely opened wider the doors; and that even today for those who hunger and thirst for truth and who are ready to receive it, who resign the personal for the impersonal in the sense of the selfish for the unselfish, and in the sense of the limited for the spiritual—for the cosmic—that same river of wisdom and of knowledge runs strong and clear; and that from the same Source whence H. P. B. drew what she gave to men, all men may drink even yet; and that means you, me, everyone!

Evolution is endless. H. P. B. taught men to see the reasons of things. She taught men to see whence men came, why they are here and the reason for their being here, and the manner in which they are here; and she showed us those mountains over which the Sun of the Mystic East is eternally rising. What a debt of gratitude we owe to her! How shameful it is, my Brothers, that anyone presuming to call himself a Theosophist refuses to live the Theosophical life. Let us not judge others, and pray, I beg of you, do not understand my words to mean that I condemn even those who fail to live the Theosophical life. You know of course in your hearts that the words I have said to you are true words: that our first duty is to teach Brotherhood, because Brotherhood means union, it means strength, it means wisdom and light, because it means a great gain both spiritually and intellectually.

In the teachings which H. P. B.

brought from the Masters lies all wisdom, lie all the teachings of initiation. I do not mean to say that her teachings contain all set forth in multifarious detail, which of course would be an absurd statement. She was sworn to silence and could not publicly write or say all that she knew. No genuine Theosophical teacher ever does that. Much he must retain—much he must withhold—for the disciples who have proved themselves capable of receiving the greater part. But nevertheless in the teachings that H. P. B. brought anew to the Western World especially lie all the keys to the great enigmas of life. The teachings declare themselves to be true to the logical mind; but to those who have the logical mind but ill-developed, to these I say: Look at the marvelous advances in physical science and in physical research and discovery that have been made since H. P. B. came and worked and lived and passed. Some of the very doctrines that she proclaimed have now become the recognized teachings—at least in outline—of many modern physical scientists. Look at Eddington, for instance, or look at Sir James Jeans, or look at the American physicist and astronomer Millikan, or look at Planck of Berlin, or at Bohr of Copenhagen, and consider the teachings of many others. Today the names of those who are approaching the frontiers of Theosophical thought one can recite by the dozen.

Today, men no longer say that the physical universe is all that there is of the cosmos; learned men and deep thinkers especially will tell you that the physical universe is but the outer manifestation of inward and superior energies which, reduced to their last analysis, they call "mind-stuff." This means that the universe is builded of mind-stuff, so that the very grossest and densest physical matter that is around us, like this table for instance, is, in its essence, ultimately composed of mind-stuff, or rather is, as we Theosophists say, builded on and out of essential consciousness. All the Uni-

verse is imbodyed consciousness, and, as I love to say and I think more accurately to say, imbodyed consciousnesses, for the world is not merely one vast and illimitable consciousness-life but is an entity infilled with hosts of lives, existing in all grades and stages of development on the evolutionary ladder of being. I tell you that the world is filled full with gods, cosmic spirits, divine beings, call them by what name you will, and that the human race is but one small hierarchy of the vast multitudes, armies, hosts, of hierarchies which infill the spacial deeps, and, in fact, actually imbody the Universe itself.

Now, all these entities in their numberless hosts work inseparably together. They compose the vast and incomprehensible aggregate of "things as they are." There are some of these hosts which are exceedingly high in evolution, at the very summit of our own cosmical hierarchy; and there are others occupying all the intermediate grades; and then again there are those where we humans are; and there are other hierarchies of conscious and quasi-conscious beings below us; and all are evolving, all are learning, all are progressing, all are advancing—and towards what? Towards a gaining of a greater truth, for every gaining of a greater truth is verily a new initiation. Initiation is an illumination, a breaking on the mind, on the soul, on the heart, of man of a newer and a greater light.

Verily the Universe is orderly, it is sequential in its processes, it bespeaks intelligences everywhere. No smallest atom but sings as it whirls in its atomic courses; no tiniest electron but chants its chant of motion and of progress as it swings with indescribable rapidity in its electronic orbit about the protonic nucleus of an atom. Think of what these things mean. I am trying to bring your minds to the fact that there is a way steep and thorny, beset with perils of every kind, but nevertheless a road, and that it leads to the Heart of the Universe. That road is for each one of you, for

your very self, my Brother. It is the road or pathway of initiation into a greater light and a greater wisdom, and this means simply an unlocking of the self, an expanding of its powers. Think of what you have within you. At any moment a door may open and then you will see a great light.

These, and many others, are the essential thoughts that are contained in H. P. B.'s teachings. This is the gospel of hope that she brought; this is the Road that she pointed to. "Live the life and thou shalt know the doctrine," is an old and very true saying. And do not think for a moment that living the life sublime—do not think for a moment that living the life glorious—is so terribly difficult. Do you not know that it is the very hunger of your souls to live that life, and out of it to be more, to grow greater, to know more, and to expand in consciousness and in feeling? Have you never loved? Has your heart never been swayed with an impersonal love, and has your mind never undergone the witchery and spell of a mystic vision? Of course, of course. And how many of you have taken the hint, my Brothers, that runs through all of our beloved H. P. B.'s teachings as a golden thread of light through a wonderful fabric of thought?

I desire this evening to call your attention particularly to one point: that the doctrine, the teaching, of H. P. B. was a gospel of hope and pointed men towards the future. What was this ancient Wisdom that she taught? It was the Wisdom of antiquity, taught in all the Mystery-Schools of past times: one doctrine all over the world, one set of teachings, one systematic elaboration of natural truth, taught in all the Mystery-Schools all over the world; and even today these Mystery-Schools exist, and hence H. P. B. said: Come, my Brothers: I can show you the portal that opens inward only, and closes behind you forevermore, and upon passing this portal you will see the Way, the Road, beset with perils on every hand, steep and thorny, but yet a road lead-

ing to the Heart of the Universe. Has not every great Sage and Seer taught exactly the same mystical truth, taught the same identic body of doctrines, albeit it may be in different language and in different formulations?

Pray pause a moment in thought over this. Truth is one, and the truth that H. P. B. brought is as true today as it will be a thousand billion years hence, and as it was a thousand billion years in the dim and remote past. Don't understand my saying this to be the declaration of a dogma. It is a matter of strict logical deduction. If the doctrines of Theosophy are human formulations of the operations of Nature, of spiritual and of physical Nature, they are the formulations of truth, and therefore are doctrines of fact. Do you understand me? And a fact remains a fact always because it is true, and the truth about it is timeless.

People have come to me and have said: "I have heard you lecture. What you said appealed both to my mind and to my heart, and I am now going to ask you a plain and blunt question. You are the Leader of The Theosophical Society. (Point Loma). You teach as one with authority. Can you show me the Way that you speak of, can you show me this Mystic Road?" And what has been my answer? My answer has always been: When you are ready, then I can show you that road. Mark you—*when you are ready, then I can show you that road*. That road is yourself. Strange paradox, isn't it, Brothers! This pathway is spoken of as a "road," but yet it is the unlocking of the heart of man—not the physical heart, but the heart of his being, the essence of the man, in other words the unlocking and development of his spiritual and intellectual and psychical powers and faculties; and this is the so-called "heart-doctrine," the secret doctrine, the doctrine which is hid, and therefore called the heart-doctrine; just as the "eye-doctrine" is that which can be seen and is more or less open. And there-

fore I say that every genuine Theosophical teacher can show the Path.

I well remember how I felt when I came into the Theosophical Society, which happened when I was a youth. It seemed to me as if I were reborn. I was indeed reborn inwardly. I was inwardly recreated. Every hunger of my heart, that even as a boy and that then as a lad had been tormenting me, was satisfied. Every hunger of my mind that as an inquiring youth had tortured me was satisfied. For a time, as a youth, I literally worshiped H.P.B. She seemed to me like a goddess, because she taught like a goddess. You know how a young man will idealize people and things that he reveres. I could have fallen at her feet in sheer gratitude, in sheer thankfulness, that to me in this incarnation she had shown the Path. Here you see why I am so faithful to H.P.B. and to those who have been faithful to her.

There are some Theosophists, my Brothers, who seem to think less of our beloved H.P.B. For them I have no word of condemnation. I simply say: Oh, I would that you could see what I have seen! Remember that H.P.B. came from the Great Teachers, from the Guardians of the Ancient Wisdom, the Guardians of the ancient Mysteries. Deduction! If these statements or asseveration of fact are true, then what she taught was true; and it simply remains for those who took her message ever better to understand it, and ever better to live it. Kindliness, brotherhood, patience, charity, compassion, pity, a yearning to help others, and a longing and a movement towards ever expanding wisdom and knowledge: these are the things that genuine Theosophy evokes from the heart and pours forth from that heart unto others. Have you ever heard of the "woofle-bird"? The woofle-bird is a favorite little beastie, and on occasion I like to talk about it. Verily the woofle-bird exists; it is a real being. It is a being that flies forwards, but who also flies backwards, and if he flies forwards one yard at the same time he

flies backward two yards; so, although he is said to go forwards, he is really going backwards. Now, are there not such "birds" in the world? Of course I don't mean you! Yet if I thought so, I would tell you so. There are so many beings who are really "woofle-birds."

Let us not be woofle-birds. As I see it, my Brothers, the real pathway goes forwards, forwards and onwards, for that pathway is but another name for growth; it really is a quickened evolution in its etymological meaning of unfolding, of opening, of expanding the inner faculties and powers. That indeed is the pathway: inner growth. It is an expansion of the consciousness from being human unto becoming cosmic. It is an expansion of the energy, of the "heart" so called, from being limited and circumscribed by the personal unto taking all the world, as the Lord Buddha said, into its encompassing understanding.

Those are some of the noble thoughts contained in the teaching of H.P.B. She asked that White Lotus Day, the anniversary of her passing, be kept in memory of her work—not of her but of her work, of the teaching which she brought, of the ideals which she gave again unto men. Regularly we Theosophists have observed White Lotus Day in commemorative teaching and meeting; but tonight I think has been the first time when a leader of one of the present Theosophical Societies has spoken together with comrade Theosophists of other Societies; and I only regret that we have not on the platform tonight representative speakers of all the Theosophical Societies without exception. Nevertheless, think what this present historic occasion means! We Theosophists are at last beginning to exemplify in practice the doctrines which we teach. Now we can look the world in the face without a feeling of shame, without our faces being suffused with shameful flushes, because by means of such meetings as these we declare that we are sincere in our professions of brotherhood—sincere in talking

brotherhood, in preaching brotherhood, and able to practise it among ourselves.

Today, tonight, Comrades, Friends, Brothers, is indeed an historic occasion. I take pleasure, I am glad to say a few words of grateful recognition to other Theosophical leaders for the manner in which they have accepted my outstretched hand of Theosophical fellowship. Dr. Besant's gesture, for instance, as contained in her cable to me from Geneva last year, was truly admirable, and I have written to her what I now publicly declare to you. It was a worthy gesture based on a long life filled with high courage; but I regret that, from what I learn, circumstances will prevent her from coming to our H. P. B. Memorial Centennial Convention at our Headquarters at Point Loma on August 11th of this year. In her cable she had promised to come, but later on I understood that she is not coming; but after all, this change matters not. The spirit of brotherhood was there in Dr. Besant's cable to me; my extended hand was gladly accepted by her; and I am happy today to state openly that Mrs. Marie Hotchener was in Geneva at the time and was very helpful indeed in conveying to Dr. Besant, and to the members of her Society there assembled in Convention, my words of fraternal greeting.

I understand also that tonight we have among us some brother Theosophists of the United Lodge of Theosophists. I am glad that they came, very, very glad. They are utterly sincere Theosophists, and they have been loyal to H. P. B. from the beginning; they hold to her in fidelity and troth, and for that fact my heart is warm towards them, warm with gratitude. I wish they understood me better; they will understand better in time, when they know me and our work in Lomaland where our Headquarters are. Let us understand each other before we criticize each other; let us try to understand each other before we sit in judgment on each other. Thus we shall practise the brotherhood that we

so glibly preach, prate of, talk about.

I am not here to lecture tonight, my Brothers. I am simply standing here for the purpose of opening out my heart to you a little and of talking to you in a more or less familiar vein. I am glad to be here, I am glad to see you all, I hope to see you all again; and please remember that this Fraternization-Movement is growing, it is expanding both in field and in importance. Lodges of The Theosophical Society of Point Loma, and Lodges of The Theosophical Society of Adyar, are now affiliating, at least in degree, in different parts of the world; are greeting each other with a fraternal handclasp; and in some cases are conducting meetings together, and are exchanging speakers. It is thus that they exemplify in practice the brotherhood that we as Theosophists all preach. This is very good, and it is very good indeed that our Fraternization-Movement should be inaugurated in this hundredth year since H. P. B. was born in her last physical frame.

I have been asked if I think that the Fraternization-Movement will eventuate in an ultimate reunion of all of the Theosophical Societies. I won't tell you just yet what I really think. I feel that it would not be wise to do so at present. It would not be "diplomatic," and by this word I mean the diplomacy of the heart. But I can hint at what I mean. Therefore, I really, genuinely believe that if things go in the manner in which they now seem to be going, in the manner in which I have tried to move them along: I mean if they follow the pathway that I have done my best to open and to set things in order upon, *if, if*—then I think that before long, which does not mean tomorrow nor next year, but in a shorter time than the pessimists imagine, we shall see a reunion of most, at any rate of the largest, societies of the Theosophical Movement into one official Brotherhood. (Applause)

But that must come naturally, by natural growth. As you see, my Brothers, this is something which cannot be forced. It is men's hearts on

occasions like this which must speak, and it is on occasions like this that their noblest intellectual faculties must direct. Nevertheless I feel that such a reunion at least of our common efforts is coming. Meanwhile, let us be brotherly, let us look upon each other not in "tolerance," which simply means "I will tolerate you," which is horrible; but let us look upon each other with kindness, with sympathy for each others' difficulties, and with an honest attempt to understand each other. Then things, I do believe, will naturally establish themselves and eventuate successfully, and everybody will be happy—even those who at the present time perhaps think that I have schemes of my own in the back of my mind which I am not showing anybody. I have no such schemes of the kind thus perhaps imagined. I am simply hoping with all my soul that we shall some day be a Brotherhood again as it was in H. P. B.'s time; yet I also know that it cannot come now; the present time is premature.

It is now time for me to cease speaking, but before I close, may I repeat what I often say in my public lectures, embodying a very recondite, mysterious, but very beautiful doctrine of the archaic Wisdom-Religion? It is this: Each one of you, my Brothers, is an embodied divinity; there are lying within each one of you unrecognized and unspeakably sublime faculties and powers; and all initiation, high or low (and no matter in what part of the world it may take place), all initiation is simply the teaching of the initiate, of the neophyte, to free the imprisoned splendor of the inner god, the god within. Ye are gods. Recognize this truth!

▲ ▲ ▲

Mrs. Hotchner closed the meeting with the following *Invocation*:

O Ye Great Lords of the Inner Life!

May our devotion and desire to serve be that great lake of understanding upon which You may impress Your wisdom and Your will!

May our thoughts be such that

through them Your minds may speak wisdom to all men!

May our affections be such that through them Your love may be felt by all men!

May our acts be such as 't were Your hands touching the rude mass of

man's forms and molding them to diviner grace!

May we labor in Unity and thus, through Your Grace, erect a Shrine of Theosophy to which all struggling humanity may come and find eternal Peace!

The Lotus

By Elizabeth Camerano

(Illinois)

Consider, then, the Lotus!

Could we, in our blind egotism
Select a more unlikely soil
For its growth
Than the swamp, in which it matures?

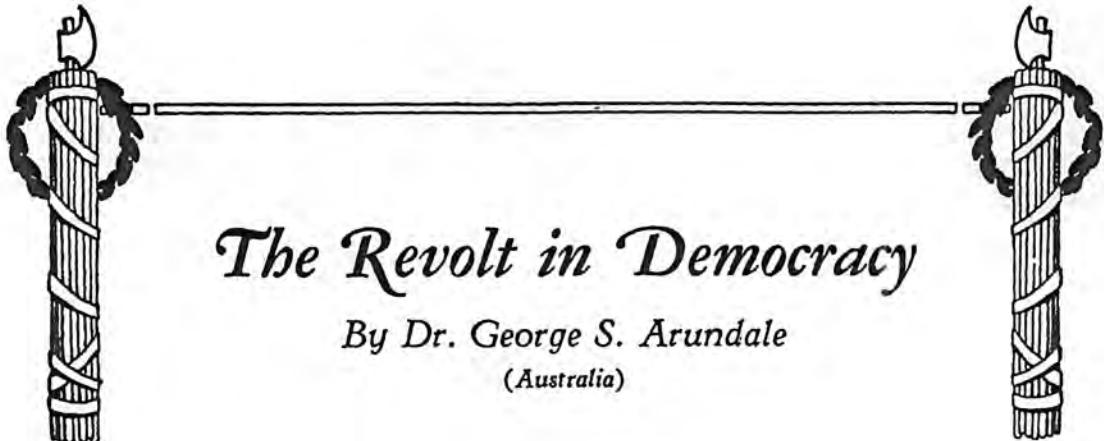
When we deign to draw our gaze
From the beauties of the flower
And view the source from whence it springs,
We force the comparison,
Even if subtly,
Of Purity, and filth.

Is the comparison just?
Only on first thought does it seem so.

In the swamp and morass, we find
Minerals and water
And nature spirits at work.
They make no distinction
Between swamp and the glittering sands
That please the eye.

What does the dry, passive sand produce
That can equal
In beauty
And spiritual significance
The wondrous Lotus?

What great good can the cold, arid
And proper life of the ascetic
Offer,
That can compare
With the beauty
And spiritual upliftment
Of the busy life
That dares all—
Does all?



The Revolt in Democracy

By Dr. George S. Arundale
(Australia)



HERE is an advancing tide of democratic reconstruction. I find it very difficult for the moment to understand the nature of that advancing tide of democratic reconstruction. I was anxious to endeavor to appreciate it so that I might perceive its nature and how to make channels for it to flow easily and rapidly through Australia. I have arrived at certain conclusions in this regard, certain heads of reconstruction for our study.

This advancing tide of democratic reconstruction is already heralded by a definite revolt in various departments of democratic life. I think for the moment of four revolts.

1. The revolt against the tyranny of the voting system.
2. The revolt against the tyranny of parties and of party tradition.
3. The revolt against the tyranny of party politicians and of childish hypocrisy.
4. The revolt against the tyranny of caucuses and secret wire-pulling.

You will notice probably, if you study national and international conditions, that these four types of revolt exist in the world today, and earnest citizens are seeking ways and means to avoid the evils which cause the revolt. In England, for example, so far as the voting system is concerned, one might probably say without exaggeration that the reason why the Labor party is able to remain in power is because there is practically a pact between Mr. Ramsay MacDonald and

Mr. Lloyd George that the system of proportional representation shall be introduced into the British system of voting. There you have an example of the way in which the revolt is working in that particular department.

Then the revolt against the tyrannies of parties and party traditions is to be perceived in the defection in the Labor and in the Conservative parties. In the Conservative party there is the Rothermere-Beaverbrook revolt against the orthodoxies of Mr. Stanley Baldwin—that is of certain interest because it is concerned with the endeavor to weld the British Empire into an economic unit. In the Labor party there is an even more interesting revolt on the part of Sir Oswald Mosley, one of the younger set in the Labor movement and a young man of very great ability, and he has already resigned from his Cabinet rank in the Government and is definitely heading a revolt which would seem to be in the nature of an endeavor to reconcile the ultra-democratic principles of Labor with the increasingly felt need for a system of autocratic government. There you have indications of the revolt against parties and party traditions.

The revolt against the tyranny of politicians and childish hypocrisy is very general and especially prevalent among business people, who feel strongly about the hypocrisy of politicians and their general futility and destructive subordination to class interests.

The revolt against secret wire-pulling is practically universal.

Those are the principal heads of revolt against the advancing tide of democratic reconstruction.

DEMOCRATIC RECONSTRUCTION

There are two principles for the successful achievement of democratic reconstruction which must be observed.

The first is a general statement, namely, that real good-will only comes from real good-will. That is vital. It is the essence of Theosophy, for example. In other words (to put this statement in more technical language) the true atomic principle must come down into the outer world.

The second principle is a psychological principle, which those of us who aspire to leadership have to take into most careful consideration. It is a dictum of the great German poet, Goethe, that we assimilate nothing for which we are not prepared.

Those are the two principles which we have to bear in mind. First, the basis of all reconstruction is good-will; real good-will is the foundation of real good. Second, unless you educate the people in the principles of good-will they will not assimilate those principles, however wonderful they may be. And such education takes time.

We see the need for this democratic reconstruction in the fact that every party in the world today is a house divided against itself, every political party, every industry, for the matter of that. The world is living in a condition of a house divided against itself. Hence nations cannot and do not stand. If you realize that, you will realize the lines along which reconstruction must take place.

And now we come to the heart of the difficulty, and I think that it is of universal application. The supreme fact, as I understand it, is that the energy of the nation leaks. In every individual, in all nations, there is a limited amount of energy available. Where that very limited amount of energy leaks, there the nation suffers, there the nation grows weak. To take a specific example, we may unhesitat-

ingly say that the amount of unprofitably invested energy is the dominant factor in unemployment. Unemployment is due to unprofitably invested national and individual energy. We therefore come to the conclusion that energy unprofitably directed in whatever field—in work, in leisure or in any other department of life—degrades individual and collective well-being. Each one of us has a certain amount of energy; if we are unprofitably using that, unprofitably directing that, in our work, in our amusements, in our activities generally, then our well-being is diminished. That applies to the emotional body, to the mental body, as much as it applies to the department of leisure. If we eat unprofitably our well-being is diminished. If we "feel" unprofitably our well-being is diminished. If we think unprofitably our well-being is diminished. If the nation lives unprofitably unemployment must necessarily be rife. The great lesson we learn from unemployment is, that we are wasting our national resources in unprofitable national living. Hence one says quite truly that wrong employment is the cause of unemployment, for unemployment is wrong employment. That is a general statement.

Let us look now at the disclosure that the revolt in democracy is making to those who have the eyes to see, the people of vision. The revolt in democracy is slowly disclosing one of the most important of facts, namely, that power can safely be trusted only to the truly wise. It has been said in our Theosophic literature that the autocracy of the wise is the salvation of the foolish. I think that is one of the finest utterances ever expressed, but interestingly enough the revolt of democracy is pointing to the need for the autocracy of wisdom.

AUTOCRACY OF THE WISE

I will take the example of Sir Oswald Mosley again because I think he is in one way the most interesting figure in British public life—he is a Left-Winger of the Labor party. That is to say, he is *intransigeant*, revolu-

tionary, in his methods, and yet in a manifesto issued by him and other trade-union leaders, one of whom is Mr. A. J. Cook, general secretary of the Miners' Federation of Great Britain—in that manifesto he demands a Super-Cabinet of five men to see democratic reconstruction through, and he demands that the Super-Cabinet be a Cabinet of autocrats. That is just an example of how the Left Wing, the revolutionary wing of the Labor party in Britain, for example, is perceiving the necessity for the autocracy of the wise.

Only recently the *Daily Express* of London has been canvassing some of the finest brains as to the way in which political reconstruction should be effected, and those finest brains have alike declared that the power must be given to a trustworthy few for the sake of the survival of democracy. That is of profound interest. It should be of profound interest to you if you have the vision to realize something which lies behind that. In the outer world there is growing a widespread realization that wisdom alone—no mere knowledge—can wisely rule, and you perceive in these movements tendencies in that direction.

The revolt in democracy is slowly disclosing the fact that the supreme function of democracy, as such, is to ensure the autocracy of the wise, and that education in democracy consists first in educating youth and elders in wisdom (and wisdom is different from knowledge), and second as a corollary from that in educating the insight of the people to choose wisdom to places of power. Those are basic principles.

The revolt in democracy is slowly leading to the fact that as classes exist at the present time the welfare of the people as a whole cannot safely be entrusted to any individual class, still less to the party machine that represents that class.

The revolt in democracy is disclosing the fact that an ardent sense of citizenship is a vital quality in fitness to rule and that the greater the sense of citizenship the greater the fitness.

The revolt in democracy is due to

the fact that its present forms are leading nations to ruin mainly through a serious decline in a sense of the value and dignity of citizenship.

The revolt in democracy is therefore leading in the direction of a stabilization at a high level of such value and dignity, for as is individual citizenship so is national citizenship.

The revolt in democracy is leading to the recognition of the supreme importance of a close alliance between leadership, individuality and coöperation. The nation needs leadership. The nation needs individuality. The nation needs coöperation more than anything else. We cannot do without any of them. Hence the revolt in democracy is leading to national reorganization in every department of national life and to a growing demand for leaders, for men and women of vision, to educate public opinion and to require such reorganization. That is an exemplification of Goethe's observation that we assimilate nothing that we are not prepared for.

Take the case of Italy, where you have a very distinct reorganization: Have the people been educated up to it, or has it been forced upon them? If they have been educated up to it, it will last beyond Mussolini's time. It may be that Mussolini imposes it, and that the people are not ready for it or for that of which his regime is but a distortion. Until the people embody it, it must inevitably have a waxing and waning existence. Personally, I should very much doubt whether the Italian people as a whole are in tune to Mussolini's organization. I should doubt it, first because of the oppression which is coincident with Fascism, and second because of the very obvious revolt from Fascism of men and women of outstanding ability and freedom of spirit. I should very much wonder whether the public is heart and soul with Mussolini. But he has done very wonderful things—one realizes that.

You have, of course, the same question in a more complicated form with regard to Russia. Italy is more obvious than Russia. We are told that wonderful things are being done in Russia.

Even if we assume they are, are they done with the people or in spite of the people? Nobody really knows what is going on. In both cases there seems to be a tyranny, not an autocracy of the truly wise with which we are concerned.

WHO SHALL HOLD THE POWER?

That brings us to the consideration as to who is truly wise. Who is wise from the standpoint of political power? What are the qualifications which are required for wisdom, or if you break up the white light of wisdom into its constituent parts, what are those colors? Who are the wise? If we are going to entrust autocratic power to the wise, who are the wise?

First, the honest; second, the fearless; third, the visionary; fourth, the efficient; fifth, the patriotic: those who are above classes and sects and all interests which divide the nation. Those are the acid tests for wisdom. I do not lay much stress on cleverness. I do not think a leader needs to be "clever." He needs to have clever people around him, and he ought to be able to descend into cleverness if required, but he ought to have finished with cleverness as we understand it. Democracy is suffering from individuals who have less than these qualifications. Democracy is suffering from mere ability, because ability practically always involves pride. The able man is proud of his ability. The wise man is not proud of his wisdom. Democracy is suffering from unscrupulousness. Democracy is suffering from selfishness. Democracy is suffering from nations having become shuttlecocks between the battledores of class and sect interests.

Now I come to the pith and the sum and substance and the heart of what I regard as the trend of the new democracy, and it is expressed in the following words: *The autocracy of the wise is the greatest safeguard of the*

freedom of the individual. The heart of true and virile democracy is autocracy, because the autocracy of the wise is the greatest safeguard of the freedom of the individual.

People rightly dislike authority, dislike autocracy because it is neither the authority nor the autocracy of the wise: it is the autocracy of the ignorant, and the autocracy of the ignorant is the destruction of peoples and individuals.

An individual can become free through recognition of true autocracy. A soldier can become free through obeying commands of his general. Autocracy is not antagonistic to freedom if it is the right autocracy. I never regret the day that, many, many years ago, I pledged my service and loyalty to the President. The President said to me: "Are you sure you can keep these?" Stern and cold: she pierced me through. Next morning I went into her little shrine-room and I pledged myself. That was twenty-five years ago, and I believe she will agree that I have tried to keep my pledge. That helped me tremendously because I entered into the spirit of the President—there were not two people, but one. I simply impregnated myself with her spirit and power as far as I could take it. My vessels were far, far smaller than hers, and still they are, but I filled them to the brim. I asked nothing from her for the simple reason that she gave everything. It was a sacrilege to ask or to want. If the relationship is established then it is true or false. If it is false it ought never to have been brought into existence. It is the autocracy of such wise that is the salvation of the individual. We want in the new democracy such people who have wisdom and vision and efficiency and ardent patriotism, because those people can be safely trusted, and then we want people who will coöperate with them.



Dr. Hrdlicka on Evolution

By Geoffrey Hodson

(England)



Tan address given before the Washington Academy of Sciences, Dr. Ales Hrdlicka, curator of physical anthropology at the National Museum of the Smithsonian Institute, Washington, D. C., made many striking and even revolutionary statements concerning biological processes. He stated definitely that all life at widely varying rates is moving upward from the simpler to the more complex and efficient; while there is no evidence at all that evolution ever moves backward, so that a species would revert to an ancestral type. Evolution is always seen as progressive, apparent retrogressions later proving to be but roundabout steps in the way of progress.

This universality of progressive evolution, Dr. Hrdlicka said, makes it practically impossible to apply the term "accidental," yet otherwise it is necessary to consider the changes as predetermined. Much of the confusion in the past has been due to mixing up two separate sets of phenomena which are closely related.

The first of these he designated as "limited evolution or evolution in particular," the creation of new types from previously existing species.

The second is "progressive evolution in general. Here," he said, "is something far more astounding than mere speciation. It is no less than the formation, the building up of the entire organic kingdom. What is this something prodigious that has led to development of organic life from the inorganic, and that within the organic realm has increasingly led from the simplest initial cell toward ever more complex, sensitive and effective forms, culminating in a conscious, directive, co-creative creature, man? General organic evolution, I feel strongly, is as natural as is the particular or limited evolution of species. There is no evi-

dence within the process of anything supernatural, but, *in view of this amazing process and its realization, Nature assumes a far greater interest and importance than it has hitherto been given.*" [Italics mine. G. H.]

Some of the ideas presented by Dr. Hrdlicka in this lecture were new to science and were considered by scientists present as notable contributions to one of the most debated subjects of recent times, for the Smithsonian scientist is one of the world's foremost authorities on the evolution of man.

"The single cell, generally considered the unit of life," Dr. Hrdlicka said, "is in fact so complex that it affords little clue as to the nature of life and represents an enormous progress from still simpler forms. Science already is familiar with ultra-microscopic living things whose existence is known only from the evidences of their behavior in pathology, since they are too small ever to be seen." These, he pointed out, because of their extreme minuteness, must be less than single cells. He designated them as "the suborganic kingdom, out of which have arisen the organic kingdoms of plants and animals composed of combinations of cells." Here we find him approaching Béchamp's conception of enzyme, if not the still smaller "fiery lives" of H. P. B., for, "below these ultra-microscope creatures," he said, "there must be still simpler and smaller forms upon which evolution is working, probably the organic molecules. But no scientific procedure has been able to discover them. While the smallest living things are known only from their presence in certain diseases, it is probable that they play a large role in the general plan of nature.

"But if evolution is a 'function of life' and an integral part of the complex phenomena of living, it would be assumed that more complex forms

would still be evolving from the ultra-microscopic forms and the organic molecules, continually creating new lines of evolution. There is some evidence that this actually is happening, but that the new simplest forms of life are unable to survive the extreme competition for food of the world into which they are born and do not live to develop any further.

"It is possible, however, that some do survive and that the living world actually is invaded from time to time by hordes of creatures from the shadow borderline between the living and the dead who take a heavy toll before they finally are driven back. Such an explanation might account for some of the great scourges which have swept over the world in the past, becoming virulent almost overnight and gradually dying down of themselves as already well developed organisms got the better of the invaders.

"The term 'evolution' itself is an absurdity when applied to the general progression of the organic world. It means 'unfolding' and would imply that everything that has been accomplished since was present in the beginning in the organic molecules, and has simply been drawn out by environment." He proposed the term "biogeny" as a substitute, indicating the progressive adding of functions which were not present in the beginning, in accordance with some law of nature, which is not yet understood. European biologists have recently referred to this process by the name "emergence."

"All living organisms," Dr. Hrdlicka said, "are capable of evolution, yet observations show that some, such as certain insects and mollusks, have hardly changed at all since the earliest days of which life has left any record in the rocks. Others have made enormous changes in less than 50,000 years, the notable example being man. When an organism appears to have made a fairly satisfactory adjustment to all elements in its environment and the environment itself does not change, notably long periods of stagnation are

likely to set in, but there is never any actual reversal to a parental type and the organism remains in a position to go forward again when the proper stimuli are given."

Presenting the possibility that progressive evolution is inherent in all nature, Dr. Hrdlicka said that the control of this natural law, except for small details, apparently belongs to the days of the superman, but the progress already made in producing new species of animals and plants when they can be kept under strict control is a beginning in that direction.

"By the same methods," he said, "changes might be brought about in the human race itself. But it will be necessary to learn much more of the laws of nature than any one pretends to know at present. In any event there will be no moving backward, for nature apparently has provided no mechanism for the reverse process of evolution. Degeneration and elimination of faculties lead either to the extinction of the species or to greater adaptation.

"Evolution by mutation is merely a variation of the process of evolution by natural selection and the fixing of favorable adaptation, and seldom is desirable since it causes a tremendous strain on the newly evolved organism to fit itself to its environment."

From these extracts it will be seen how rapid is the progress being made in the field of biology today, and yet how limited the knowledge of the biologist when compared to that of the well-versed student of the Ancient Wisdom. Science still lacks the key which would explain the apparently inexplicable. Ours the task to supply that key. Members of the Theosophical Society as Lodges, as study groups, and as individuals, could hardly do better than apply themselves to this great task of the adaptation of Theosophy to the present situation in each of the branches of science, and of the publication of their findings in the form of magazine articles and text books.

Children Who Run on All Fours

By the Editor

A recent book by Dr. Hrdlicka, on the above subject, is creating quite a sensation. (It is published by Whittlesey House, McGraw-Hill Book Company, New York.)

Some thirty years ago he became deeply interested in a child in Mexico which persisted in running on hands and feet like a bear, but had never crept. He began to collect evidence and found that it became voluminous, and he possesses letters and photographs of most interesting cases.

Dr. Hrdlicka believes that even though man has been a biped for millions of years, there is still a "hang-over" tendency from the far time when, as he believes, man walked on hands and feet as animals do now.

The cases of the children he has investigated show a singular and persistent skill in these quadrupedal activities, and are healthy and of superior intelligence. There are 387 cases in all, and he feels sure they are a sort of reversion to type. They have no fear of heights and climb trees, yet seldom fall. He has found that some of them have a special tendency to imitate animals.

Mrs. Howard H. Welker, of Ashland, Wis., has two twin daughters, one of whom, Norma, always ran on all fours and imitated perfectly the dogs and cats of her acquaintance. Mrs. Welker writes:

"When other children play with dolls and make mud pies, she can be depended upon to be around the corner running on all fours, barking like her latest dog friend. My mother has two dogs, a little old fox terrier and a young Scotch or Sealyham terrier just past the puppy stage. A neighbor has a collie, another a spitz, and still another a large bulldog. Naturally the bark of each differs from that of the others.

"This twin can imitate each bark perfectly, even getting in little shadings and graduations of sound which we notice in the old fox terrier, a peculiar wheeze which seems to come from dogs as they age. The bulldog's rumble comes as easily. I have sat concealed sometimes when she has played by herself and, although she refuses to discuss her antics, I have felt that she has acted out a complete 'dog party'."

Mrs. Charles Wood, of Berkeley, California, states that living in the highest hills, and with few visitors, her wee son seemed to imitate the

only thing he saw, the dog. He ran on all fours and developed great speed.

"Our cocker-spaniel played with a ball," Mrs. Wood writes, "and our baby would take a ball and throw it over its head, using a head motion just as the dog did. One day I found the baby with the dog's ball and immediately, mindful of germs, took it out of his mouth, and he growled at me just as the dog did in play."

Among the children of whom Dr. Hrdlicka received reports were two sets of twins. Mr. Milo A. White, of Fremont, Mich., wrote that his oldest children were a boy and girl, twins. Neither of these children ever crept as do ordinary children, but always ran on all fours until eventually, at about the age of twenty-two months, they began to walk erect. Two other children, a boy and girl, not twins, in infancy crawled as do ordinary youngsters.

From his study of the performance of running on all fours he summarizes:

"The general characteristics are balance, ease and endurance. The child behaves so as to convey the impression of naturalness and fitness, of satisfaction and pleasure. As a rule, the children running on all fours do so very expeditiously, and that soon after they have started thus. There is no—or only apparent—clumsiness, no tumbling over oneself. They run thus faster than they could creep, faster than they could walk.

"Such extensive fitness and coördination cannot be accidental. They can only reflect a former deeply ingrained condition. They are, while they last, the revived functions of quadruped locomotion.

"The children who run on all fours use much the same gait as do monkeys, bears, dogs and many other animals.

"The large anthropoid apes (gorilla, chimpanzee, orang), in running on all fours, go on the knuckles of their hands; the gibbons when walking on the ground generally use the feet only, balancing themselves with their arms held nearly horizontal and partly flexed; the baboons and monkeys all run on the flat of their hands. The difference may be connected with the size of the fingers, which in the great apes are relatively enormous, and with the fact that in these apes the fingers are powerful, grasping organs which implies extraordinary development of their flexor muscles and ligaments.

"The human infant in locomotion on all fours holds the hands generally open and applies to the ground or floor either the whole flat of the hand, or less commonly, just that of the fingers."

Dr. Hrdlicka is continuing his investigation and is hesitant about final conclusions. He has appealed through the press for coöperation from parents whose children show these tendencies. We shall await with deepest interest the further conclusions of this eminent scientist.

On The New Race Type

By A. G. Pape

(England)



R. HRDLICKA, the well-known Anthropologist, was recently reported as giving the following list of characteristics (see below) of The New Race Type—American. It is interesting to compare these with the eleven points given of The New Sub-Race Type—The Sixth Sub-Race of the *whole* Aryan Root-Race; before the British Association for the Advancement of Science in 1923, the result of over five years' research work. If we table both statements side by side just as they were given we may then form our own conclusions before passing on to other germane factors:

Dr. Hrdlicka

3. A slight but definite increase in the breadth of the head in the parietal region.
2. A growing uniformity of features throughout as a result of the fusion of the many races.
4. Blondes are disappearing; blacks are disappearing, and the new race are becoming intermediaries.
5. The color of the eye is mixed showing both light grey, blue grey, and green, with marked traces of brown.
6. The new race cannot be depicted by any distinctive type of feature, the physiognomy is more variable than any other characteristic, and there is a clear undertone which makes it possible to recognize and to separate the American type from the Scandinavian, British, or German.

The Eleven Points of the Sixth Sub-Race

1. A distinct increase of cranial development above the ossification of the parietal and frontal bones, (drawing a line round the head at that point); this makes a distinct dome, more especially over the frontal region, the crown of the head not quite so much.
2. There seems to be a departure among this type from what is known as the low-set ear.
(b) The line of orifice of ear—corner of eye (outward, when the head is straight with the spine)—and root of nose is important when one considers the reactions of and to smell, hearing, and sight, in an evolving type.
3. Hair fine in texture, skin fine-grained and thin.
4. The eyes are specially luminous and intelligent-looking, but not full or bulging; bridge of nose early developed; sensitive mobile lips. Eye-brows rather prominent, and frontal brain development from corner of eye outward is large.
5. Type of face somewhat triangular but not sharp (may develop to acute triangle in maturity), more like an accentuated pear-shape with narrow point at chin.

1. An increased and increasing stature. The new race is the tallest of all the white people, being "one inch taller than the Scotch."
6. The general physiology of the body is harmonious, proportionate, and healthy, not at all the "all brain and no body" type.
7. The Psychology manifests itself in—(a) rapid response to sympathy, (b) pity in suffering, (c) power to comprehend principles easily, (d) quick intuitions, (e) thoroughness, (f) sensitiveness, (g) quick sense of justice, (h) a marked absence of the usual parrot-like intelligence, (i) eager to help. These types give a general sense of Poise.
8. A distaste for meat and coarse foods, but not a large appetite along any lines.
9. In other respects a normal manifestation for play and mischief.
10. This type needs sympathetic and understanding teachers.
11. There is also a distinct difference and improvement when compared with their parents. Hence, I conclude that there is evidence of a developing type called by some a New Race Type, or by others Sixth Sub-Race. The above characteristics mark those young children who appear to be of the New Type.
7. The root stock is essentially British—probably at least 80%, the next largest contribution being the Germans, whilst there is a small admixture of the several other European peoples who have emigrated to America.
8. There is practically no Indian (red) blood in the new type.
9. The new type is distinctly a superior race physically.

THE PROPER "SET OF SAILS"

When we realize that these new race types are the latest human products, our first reaction is, pardon me, rather personal: we naturally wish to know how near to this newer race development we ourselves are. This reaction develops into a rather more intensive consideration of races in general and in particular, and at last we find ourselves studying the scheme of things coming under and included by the term Evolution. We quickly realize in our study of evolution that there are only two kinds of people—those who *know* and those who do not know, and this

knowledge takes on its rightful place of importance, for it is the thing which matters. What religion a man holds, to what race he belongs—these things are not important; the really important thing is this knowledge—the knowledge of God's Plan for men. For God has a Plan, and that Plan is Evolution. We find, further, that the Plan postulates an orderly development in the mineral kingdom, the vegetable kingdom, the animal kingdom, the sub-human kingdom, the human kingdom, and the superhuman kingdom, in a definite series of seven divisions of each kingdom, with five psychological stages in each division,

i. e., self-discovery, self-expression, self-sacrifice, self-surrender, and self-realization. Quickly we see the importance of this knowledge, and applying it to the New Sub-Race Types (under consideration), we find them to be the latest human products of that Plan of Evolution.

After ten years' study of Races, and in particular of the New Race Type, I find that most anthropological data may be placed under the heading "stock-taking"—in the great human race garden. *A propos* of "stock-takings," they at least tell us *exactly* what human stock there is, but as to *exactly* where that stock came from and whither wending, no reliable guidance has appeared from the Royal Anthropological Institute. It may be argued, of course, that it is not their business — perhaps not, and yet I wonder! — but it is ours. For unless the general plan of the human races is known even "stock-taking" will not be reliable, for this ignoring of the successive cycles of racial growth, and the consequent linking-together of types

which should be separated by incalculable aeons of time, is responsible for the mistake of putting descendants in the seats of ancestors. Witness the place of the anthropoid apes!!! In the Plan of Evolution it will be found

that the "monkey" came from "mindless man" and not "man" from the "monkey." "Our cousin, in fact," says one.

THE RESULT

The study of the evolution of the various races of men and women, then, is necessary, for in that study and research one gains

a first-hand knowledge of a very important part of the great Plan of Evolution. One finds in this study that there have been and are Root Races, each with seven branch races, and that since 1875 A. D. we have been in the "dawn" of the New Sub-Race

types. These types have, generally speaking, Fifth and Sixth Sub-Race parentage and have (again generally speaking) great Devotion, and this is subject to a definite and growing emphasis of a ceremonial or ordered Service—particularly with regard to the Deva or Angel Evolution, which is linked with ourselves in this Service. In order to give some idea of the Root and Branch or Sub-Race, and of the contrast between the Original Lemurian Types and a New Sub-Race

Type, the following chart and drawings are inserted. In the chart (Figure 1), for Future American read New Sub-Race Types or Sixth Sub-Race. These are to be found all over the world and more particularly in

ROOT RACES & SUB RACES

III LEMURIAN	IV ATLANTEAN	V ARYAN	VI	VII
4				
5 Negria-Negrina				
6 Negilla				
7	1 Rmoobal			
	2 Tlevatli			
	3 Toffee ^{Mayas} _{Quiches}			
	4 1st Turanian Chinese			
	5 Original Semite	1 Hindu-Egyptian		
	6 Akkadian	2 Aryan Semite		
	7 Mongolian	3 Iranian		
		4 Celtic		
		5 Teutonic		
		6 Future American 1		
		7	2	

Figure 1



Figure 2

America and Australia (*vide* Figure 2, Original Lemurian Types).

LEMURIAN TYPES

We may look on these Lemurian types as "Adam and Eve," so to speak. The least of these Lemurian types averaged more than twice six feet in height, so we read. Figure 3, "Heads of Original Lemurian Types," is interesting and instructive. Note particularly the eye in the back of the head—the third eye—Pineal Gland.

Contrast Figures 2 and 3 with Figure 4 representing a New Sub-Race Type—not from America, a cradle-race, but from the Mother-Race in India.

APROPOS OF PINEAL AND OTHER GLANDS

The Intuitional Perception, resultant on the working of the Pineal gland is borne out by the existence of this New Race Type, whose predominant characteristic is the very Intuitional Capacity—*vide* the statement, Number 7 above, made in 1923 before the British Association, where it was suggested in re the New Race Type that the throwing up and out of the frontal part of the skull could only be accounted for on the hypothesis that it was due to Pineal activity. It is to be understood that this takes into consideration the extraordinary reactions on this postulated New Race Type, of mental, emotional, and physical contacts. The tendency of science appears to agree that, through the unfoldment of the Pineal and Pituitary, newer and

higher perception (consciousness) is to be attained—i.e., self-education. It is known to all of us that if any degree of spiritual culture is to be reached a definite method of life is necessary, i.e., (1) clean bodies regularly exercised and rested, (2) purer diet, (3) emotions controlled and with (4) Controlled Thought consciously directed in Service. It may be stated here with truth that parents and educators cannot be of any help to the child as far as self-education (real education) is concerned, as long as they do not set before themselves the problem of Spiritual Culture; and by the same token unfold the Pineal Gland, the Organ of Intuitive Perception. I am quite aware, to quote Professor Marcault, that "We have to

recognize the truth that intuitional observations are not altogether understood and remain unaccessible under our present Educational System. It is the Intuition of the New Age and Race that alone can bring the scientific conviction of Man's Evolution to the positive mind. I mean, Intuition has to establish the Science of the Evolution of Consciousness between unverifiable reincarna-

tion and the apparent mechanism or 'chance' of history — contemporary Psychology is now on the verge of that Science."

This short article draws attention to, or is simply a *sign-post* on that road, where the study of Human Evolution is experienced.



Figure 3



Figure 4

Are Scientists Becoming Religious?

By Alexander Horne
(California)

SO many books have been written by scientists within the past few years touching on the question of religion, that, in attempting to review the trend of thought, one hardly knows where to begin. Only a few typical ones can here be mentioned.

Prof. Michael Pupin of Columbia University, eminent physicist and inventor, has written a fascinating work, *The New Reformation: From Physical to Spiritual Realities*, in which he recounts the manner in which a scientific knowledge of the universe can enhance, rather than detract from, a spiritual view of life. The basic fact in the physical universe, he says, is not a blind and haphazard play of mechanical forces, but an orderly and co-ordinated creative process which has been continually going on, every minute of the day, ever since the universe came into existence. While much of this co-ordination, he admits, is purely mechanical, there is yet a residue which cannot be expressed in terms of any known physical entity. "Hence," he says, "we infer that the cosmos of consciousness is a manifestation of a new entity which we call the soul." But all our present knowledge, he points out, rejects the idea that man's consciousness is the highest creative force in the universe; hence we infer the existence of a still greater creative consciousness, which men call God.

Looking out into the four-dimensional continuum, Einstein comes to virtually the same conclusion. The "cosmic religious sense" of which he speaks is basically spiritual in char-

acter; in a recent number of *The Thinker* he has with perfect justification been hailed as the "modern mystic," for his insight into the fundamental basis of life and the universe is profoundly spiritual.

Millikan is another outstanding scientist who has written a good deal on the subject of religion and modern science, with complete vindication of the former, and appreciation of the rôle it plays in life. "Each of these two activities," he says, "represents a deep and vital function of the soul of man, and both are necessary for the life, the progress, and the happiness of the human race." In *Science and Life* he characterizes materialism as "an altogether absurd and an utterly irrational philosophy, and is indeed so regarded by most thoughtful men."

Dr. Whitehead, professor of philosophy at Harvard University, in his book *Science and the Modern World*, comes to the same conclusion.

Sir J. Arthur Thomson, leading British zoologist, in an article in the *Atlantic Monthly*, explains why man cannot find ultimate satisfaction with the purely scientific view, because science, he points out, is purely descriptive; "its questions are What, Whence, and How?" But it declines to ask the question Why?" Consequently when we push our questions to ultimates, and seek for an understanding of life and the universe, we are forced to go further than science can take us. And thus science, Thomson says, "leaves interpretation to philosophy and religion."

As a result, most scientists, when they attempt to interpret the facts they describe and marshal them into some

sort of intelligible order, have to have recourse to ideas of a more or less spiritual nature.

Even evolutionists, Mr. More tells us in *The Dogma of Evolution*, "indignantly deny atheism. And faith in God, whether it be the idol of the barbarian, the Inscrutable Power of Spencer or Fiske, or the Divine Spirit of the Christian or Jew, carries with it the conviction of a power which instituted natural law and self-consciousness of the human spirit."

The above quotations give us a fairly representative idea of the general trend of modern scientific thought. It is therefore no exaggeration to say that nineteenth-century materialism has been completely overthrown, and that a spiritual idealism is rising once again above the horizon of human thought. Were further testimony necessary in support of this view, it would be found in such works as *The Strength of Religion as Shown by Science*, by Dr. Sajous; *Contributions of Science to Religion*, edited by Shailer Mathews; and a host of articles in practically every periodical of note. While it is true that the more liberal and forward-looking ministers and rabbis are leaning more and more upon science when it comes to a description of the physical universe and its myriad phenomena, it is yet equally true that the scientists are leaning more and more upon religion for an interpretation of these phenomena and an appreciation of their meaning and purpose. In fact, to such an extent are the hitherto opposing factions looking over the fence into each other's camps, that "if the process at present under way continues much longer," remarks Dr. Krutch in *The Nation*, "then the theologians (now headed toward skepticism) and the scientists (now headed toward religion) will pass one another on the road, and the preacher, discovering that he believes less than the physicist, will find that the traditional conflict between science and religion has not so much been resolved as stood on its head, and that the difficulty which faces him is the dif-

iculty of reconciling a rationalistic theology with a scientific attitude which grows increasingly mystical."

Many years ago Professor Draper wrote a masterly and scholarly work on *The History of the Conflict between Religion and Science*. Today that conflict is a thing of the past.

A Comparison

By the Editor

Somewhat in the same vein writes Julian S. Huxley, in "Religion Meets Science," in a recent issue of *The Atlantic Monthly*. So profound and philosophic are his conceptions that one might think he had been inspired by *The Secret Doctrine*:

The matter of which living things are composed is the same as that in the lifeless earth and the most distant stars; the energy by which they work is part of the same general reservoir which sets the stars shining, drives a motor car, and moves the planets or the tides. There is, in fact, only one world-stuff. And since man and life are part of this world-stuff, the properties of consciousness or something of the same nature as consciousness must be attributes of the world-stuff, too, unless we are to drop any belief in continuity and uniformity in nature. The physicists and the chemists and the physiologists do not deal with these mind-like properties, for the simple reason that they have not so far discovered any method of detecting or measuring them directly. But the logic of evolution forces us to believe that they are there, even if in lowly form, throughout the universe. . . .

Man has the power of controlling his own future; or, if you like to put it still more generally, not only is he the highest product of evolution, but, through his power of conscious reason, he has become the trustee of the evolutionary process. His own future and that of the earth are in large measure in his hands. And that future extends for thousands of millions of years. . . .

Science may destroy particular theologies; it may even cause the downfall of particular brands of religion if they persist in refusing to admit the validity of scientific knowledge. But it cannot destroy religion, because that is the outcome of the religious spirit, and the religious spirit is just as much a property of human nature as is the scientific spirit. . . .

In the past, religion has usually been slowly or grudgingly forced to admit new scientific ideas; if it will but accept the most vivifying of all the scientific ideas of the past century,—that of the capacity of life, including human life and institutions, including re-

ligion itself, for progressive development,—the conflict between science and religion will be over, and both can join hands in advancing the great experiment of man, of ensuring that men shall have life and have it more abundantly.

▲ ▲ ▲

A short time ago there appeared in the *New York Times Magazine* an original article by Prof. Albert Einstein on "Religion and Science."

Having first described religious evolution as beginning in a religion of fear, proceeding next to a social or moral form, he says:

Only exceptionally gifted individuals or especially noble communities rise *essentially* above this level; in these there is found a third level of religious experience, even if it is seldom found in a pure form. I will call it the cosmic religious sense. This is hard to make clear to those who do not experience it, since it does not involve an anthropomorphic idea of God; the individual feels the vanity of human desires and aims, and the nobility and marvelous order which are revealed in nature and in the world of thought. He feels the individual destiny as an imprisonment and seeks to experience the totality of existence as a unity full of significance. Indications of this cosmic religious sense can be found even on earlier levels of development—for example, in the Psalms of David and in the Prophets. The cosmic element is

much stronger in Buddhism, as, in particular, Schopenhauer's magnificent essays have shown us.

The religious geniuses of all times have been distinguished by this cosmic religious sense, which recognizes neither dogmas nor God made in man's image. Consequently there cannot be a church whose chief doctrines are based on the cosmic religious experience. It comes about, therefore, that we find precisely among the heretics of all ages men who were inspired by this highest religious experience; often they appeared to their contemporaries as atheists, but sometimes also as saints. Viewed from this angle, men like Democritus, Francis of Assisi and Spinoza are near to one another.

.... It seems to me that the most important function of art and of science is to arouse and keep alive this feeling in those who are receptive.

Thus we reach an interpretation of the relation of science to religion which is very different from the customary view.

Science has been accused of undermining morals—but wrongly. The ethical behavior of man is better based on sympathy, education and social relationships, and requires no support from religion. Man's plight would, indeed, be sad if he had to be kept in order through fear of punishment and hope of rewards after death. It is therefore, quite natural that the churches have always fought against science and have persecuted its supporters. But, on the other hand, I assert that the cosmic religious experience is the strongest and the noblest driving force behind scientific research.

When I Return

I will do all things neat and lovely with my hand—
 Script, stitchery and line.
 The mystery of numbers I will understand,
 And skill in weaving sounds be mine.
 Speech! Yes, my words shall go
 Burning, persuasive, clear and fine,
 While thought, through untaxed brain shall flow,
 And unclogged body be my instrument.
 Obedient to the inward fire.
 And that shall be not mine
 But His, who bids me go.

—Author Unknown.

Great Physicians

By Fra Domenico



I have medicine to cure all sicknesses
As God dwelling upon earth.

—Lotus Scripture.



HOSE who look to the Lord Christ as their especial Saviour, think of Him in many ways, call Him by many names; and among other beautiful conceptions of His rôle in the great drama of Life is that of Him as Healer—Healer of bodies and of souls, binder-up of wounds visible, wounds invisible, the giver of earthly good, the dispenser of spiritual oil and wine. Our Eastern brethren, who look to the Lord Gautama as their Saviour, have let their reverence and love find vent, like ours, in epithet on epithet and phrase on phrase; and they, no less than we, regard their Lord as one who came to heal.

The same idea obtains in Japan. There is a temple at Horiyuji, in the vicinity of Nara, where the earliest Buddhist fane was builded by Korean craftsmen some sixteen centuries ago; it is dedicated to Yakushi, the Great Physician. There one may see innumerable votive offerings, mute evidence of countless earth-plane healings, the result of prayers to him. In the Scripture that describes Yakushi there is a passage which details his twelve-fold purpose in coming into incarnation; it has been translated thus:

"I come from Heaven with the highest wisdom to shine in infinite, innumerable worlds, accompanied by thirty-two angels, different forms of Kwanyin, and glorious legions; come for the purpose of delivering all beings to be godlike like myself.

"I come with my body within and without pure as crystal, without a flaw, with a great light and profound virtue, living in peace, and with a glory surpassing that of sun and moon; come to enlighten all who are living in darkness.

"I am come again with wisdom bringing infinite knowledge and goodness, so that no living creature may suffer from any want, but have all it needs.

"I come in order that those who are in evil ways may find peace in the way of wisdom, and in order that those who know only the old law may know the new.

"I come in order that the multitudes who study religion may discover the perfect way, and, if they have erred, on hearing my name may be delivered from hell, and also attain holiness.

"I come so that all beings who are cripples, ugly and foolish, blind, deaf and dumb, hunchback, leprous, mad, suffering in any way, on hearing my name may be healed of all their diseases.

"I come so that the incurables, the homeless, those without doctrine or medicine, without friends or relatives, the poor, the sorrowful, on hearing my name shall be delivered from all their troubles and live in peace of mind and body, have their families flourish in abundance, and attain the highest wisdom.

"I come so that women, driven by all sorts of trials to hate their lives, and no longer desire to be women, on

hearing my name may be changed to men, and attain the highest wisdom.

"I come so that those who are in the bonds of evil spirits, or of heresies, fallen into all sorts of evil, on hearing my name may be led to right knowledge, and gradually practise goodness, and attain to the highest wisdom.

"I come so that those who have fallen into the clutches of the law, are bound and beaten and imprisoned, or are about to be executed or have endless calamities, insults, sorrows burning both body and soul, on hearing my name may secure my grace and power, and be delivered from all their sorrows.

"I come so that those driven by hunger and thirst to do wrong, on hearing my name shall be fed and satisfied with wisdom, and find perfect rest.

"I come so that all the poor and naked, and those suffering from heat and cold, and divers flies and secret creeping things by night and by day, on hearing my name may turn to practise religion, according to their bent, receive the garments of the highest wisdom, glorious treasures and best music, and be fully satisfied with all."

Students of Christianity cannot fail to note in the above resemblance on resemblance to the utterances of their Lord. Let me suggest a few:

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. . . . Yet a little while is the light with you. . . . While ye have the light believe in the light."

"Ye shall know the truth, and the truth shall make you free. . . . I am the way, the truth, and the life."

"I am come not to call the righteous but sinners to repentance."

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

"If any man thirst, let him come unto me and drink."

Lest any blunder in the matter of the hearing of the name, let me remind readers of the saying of the Christ, "He that hath ears to hear let him hear." It should be obvious that no mere registration by the brain of physical sounds is meant. The name, as both the Eastern teachings and the teachings of the Western Gnostics show, is the informing spirit, whether of man, or that which is beneath him on the great scale of creation, or that which is above him—is that which makes a manifested being, high or low, that which it individually is; and so to hear the name of Christ, or the name of Buddha, and be healed thereby, is to assimilate the energy that flows through the "physician," the "virtue" that "goes out" of him, that is there for the taking of all who understand.

It is always interesting, it is sometimes both illuminating and inspiring, to trace identity of teaching in the recorded utterances of God's great Physicians to men. The presentation varies as age succeeds to age, but the heart of the message ever glows with the same wonderful white fire.

Redeemed

By George Burt Lake

(Illinois)

He who can turn his back on woes and sins,
And all the senseless things for which men strive,
Has reached the place where happiness begins
And, here on earth, has entered Heaven alive.

Higher Aspect of Racial Relations

By C. F. Andrews, M.A.

(An address delivered at the 1930 Convention of the T. S. in London, England.)



ADAME President: I would ever so much rather be sitting at your feet on this subject than talking about it myself, and I wish with all my heart that this part might be cut out, and we might get on at once to discussions, and put our questions to you. Last night I was on this platform with you, and it was a great joy to me to be there and to hear the way in which you yourself spoke of your beloved India in this hour of trial. And that very thought brings one to the heart of the subject which we have before us this morning. These higher racial relations are giving to the world today some of its most tremendous problems, difficulties, and tragedies, and we are face to face today with race frictions owing to misunderstandings which, if they grow worse and if they increase in volume, are likely to be among the most terrible things in our own generation. There is probably no question today that it is more worth while thinking over than this question of what is the meaning of race, its purpose in the universe and the end to which it is tending as one of the building forces of humanity.

There are two things which seem to me to be fairly well established: That race is one of those things which lead from a dead uniformity to a beautiful unity. It is that marvelous purpose about it which we see in the leading forward from the undifferentiated to the differentiated. That, I feel certain, is the function of race; it is to give us diversity in unity.

The second point that I think we may regard as fairly established (but I speak even here with some trepidation, for we have not yet studied this subject thoroughly), is that environment itself has the effect of making this differentiation to a very great ex-

tent; and that it is due to groups of human beings who themselves belong to one humanity, as your own great Theosophical principle declares, that groups of human beings in an environment in which they live and move and have their being, in which they grow up from immemorial generations, and gradually shape themselves to their environment, through the impact of that environment on human life, and—I would almost dare to say—human life on environment, that the races become formed or shaped or moulded. This is so at any rate with the sub-races. You have only to notice, for instance, how remarkably such a people as those who have come from these British Isles develop new racial characteristics when they live for more than a few generations in the tropics, say of North Queensland. Their skin becomes darker in color; their very temperament begins to change; they get moulded by their environment and in time environment inevitably has its effect. Through the isolation of these groups, to a great extent in the past in different geographical areas which were separated by mountains and seas and impassable borders, we have got today very distinct differences, very distinct racial characteristics; and while many races have gone into India, India—as I have seen and witnessed—has moulded them all and they all become one race in the bosom of mother India.

I have just come recently from South America. It is an amazing thing to go from North America to the South; the difference is tremendous. I know that there are differences of stock, and that the Latin races have more tended towards the South of the new world, and the Anglo-Saxons towards the North of the new world; but it would seem to me—I do not know whether this is really only an im-

pression, though it was a very deep impression—that we have in South America, in that beautiful and wonderful environment, the beginning of the moulding of another race in human history.

Here then are some of the thoughts which come to me, and I would venture to put them before you rather for discussion than as anything final. The two points I have made are these: That first we clearly acknowledge the value of racial variety. It is one of the most wonderful and beautiful things in human life, not a thing to be obliterated, but a thing to be treasured, to be gloried in, a thing that will beautify existence, because it leads from that dead uniformity to the living unity, from the undifferentiated to the beautifully differentiated.

That was the first point. The second point was that geography, environment, climate, all these things that are around and about us, which form the natural surroundings of man, gradually mould and shape human life in different areas, and where the isolation has been very great owing to barriers of sea and mountain and desert, there you get these races, or sub-races formed.

I come now to my third point, and this is really an extraordinarily interesting one, because human history is just about to open a new chapter. It is this: With the amazingly rapid increase of intercommunication, with flight in the air now a daily possibility, with distances shortened enormously even in the last few years, so that you can fly across in a few hours what once took weeks, and before that took months, to pass; with this amazingly rapid intercommunication that now has come into actual practical force, are we going to have these racial differences in the future as clearly defined as in the past? Or is the human race going to become something new, something more uniform in its physical aspect? Because people will now pass from one climate to another, from one land to another, and will live in one climate for one part of the year, and in another for another part

of the year, and so on. Are we going to get more cosmopolitan racially or not? That is an extraordinarily interesting question to think about in relation to modern scientific intercommunication.

And now I pass to one of the parts of my subject which has fascinated me year after year, and for which I have not yet found conclusions, though I have had long, long talks far into the night on the subject with one I love to call my Gurudev—Rabindranath Tagore. He has often discussed with me the question of the relation of literature, music, art, and even religion as the highest expression of these, to a race; and I think I am right in giving his theory that each one of these must get its root in the soil from which it springs; it must be originally racial. In his own life he has experienced this. With his amazing power he has really mastered the mystery and beauty of our own English tongue; and no one who loves our own mother tongue in these Isles can fail to recognize the amazing power with which he has used the monosyllabic feature of our language to build up a rhythm and music in words which is quite inimitable. But when I asked him about that, and said to him, "Has this come from long practice? Did you begin speaking English when you were a boy?" he said, "No, it just came because I did not; it came really and truly because my whole literary life was rooted in my own country till practically I had reached middle age. I hardly spoke English until I was over fifty years, and even today it is with difficulty that I change from my own mother-tongue to your language."

There then is a fascinating subject for study. He would say—and I think personally I would feel that he had the right on his side to say it—that you must get your roots in your native soil; you must begin with the language of your infancy; you must work up from the soil, upwards into the larger whole. In that sense Tagore is the product of his own race. But he also shows us, I think, how even with all that deep culture—using the word in

its correct sense—which he has had in his environment, his own home, his own family, in his old age he has broken out into new aspects of art and literature and music that are international and universal.

It is to me at times a question of wonder and bewilderment whether in the future we may not have more of these universals who have started in the racial; and that just in proportion as they are deeply rooted in the soil of their own country and race, their universality becomes more and more exalted. It is just like a great tree which goes deep into the soil, and in proportion as the depth of the roots in the soil of mother earth, so is possible the great elevation of the tree into the higher air, in all its glory and beauty.

This is a question that I would like to ask our President. I wonder whether, if we become more cosmopolitan and less racial in our origin, our childhood, our birth, our upbringing, our education, we are not going to lose something, and whether educationally, for instance, it is not supremely important to get the child's education rooted in its own mother tongue, mother soil, mother environment, so that mother Nature may nestle it and make the child bonny and strong in its mind, soul, and spirit as well as in body, before it launches into the greater world? That is a remarkably interesting thought when we face the future, and it goes very deeply into the question of what is the real education of the future at which to aim.

And as I have mentioned my Gurudev Tagore, I would like to give you one or two illustrations from his own experience that are very fascinating to me: You know probably that he is one of the greatest composers of music in his own country. He has been extraordinarily original in his musical compositions, but every one of his songs is really built up through music and not merely by words. If you see him at work, and do not disturb him, you will find that the way he begins his songs, is with music. He will begin, and you see his fingers working; then

his voice begins with a hum, and it will go up and down with a lilt and a chant, and the first thing you notice, if he will allow you to sit by, is that he has got the song, and then the words come with the song, and it is very doubtful sometimes whether the music makes the words, or the words the music, but they all come into one whole.

I only mention that in passing, but to get on to my point: Tagore of course, as an Indian composer and musician, is a melodist, for in India we have no harmonies to speak of. Our music is the most amazing melodic music in the world. Our tones and quarter notes, also our time beat that goes with the music, are so beautiful and so remarkable that it takes a lifetime to learn their beauty and glory. I asked Tagore, "When you came to the West what did you think of our music?" He said that at first it was difficult for him to follow it, and being humble and not conceited, he went to school in western music, and now he has begun to enjoy it. If I were to ask him what was his favorite Western composer, he would undoubtedly say Beethoven, and if I asked him what was his favorite Western instrument, he would undoubtedly say the violin. He frankly confesses that he does not yet enjoy our loud orchestral music.

Here is a fascinating subject: Are we going to give India, it may be, something from this side of the world which that great race in that country may take into its own music; and is India going to give us something from her side of the world to improve and perhaps to give a new birth to our own western music?

It is the same in art and in other ways, and I know that you here will be delighted to learn that in his very old age—and he is over seventy years, which is quite old for India—Tagore has started a new birth in art, by doing some exquisite new paintings which are entirely his own, coming out of his inner mind, and forming themselves into rhythmical shapes before him on the page. The interesting point

of these is that they have gone quite beyond what one would recognize as Indian art; they are distinctly beyond that, and one hardly gets the touch of what is distinctively Indian, but rather the idea of some new modern development of art which has not yet reached humanity. I must not dwell upon it, but this is one of the most fascinating avenues of thought that I know, and I wonder whether religion itself is not the supremest expression of all that I have been speaking of, and gets its color at least through the land of its birth and its racial characteristic.

My second point concerns our Universities. We need supremely to have the study of race brought into our universities far more than it has been done in the past; and I have in America approached Yale University, where there is a very large sum indeed put to the establishment of an Institute of Human Relations, to ask them if possible to make this function of race in human life one of the great subjects of their studies.

The third great field which must be open is surely the religions of the world. We need in every religion of the world to revise our racial attitudes, and to bring these racial attitudes into the right line with human progress. In my own Christian faith, for instance, when in South Africa, I found "white churches" and "black churches." It makes me so horrified to think that such things can still exist in the world that I hide my head with shame. I do feel strongly on this point in every continent of the world; and I have gone to the Theosophical Society for help in this matter because I have found in it a genuine belief in Universal Brotherhood, and a genuine effort, whether in Durban, Australia, or other places throughout the world, to meet these difficulties and overcome them. So it is a joy to me to speak here this morning, just to give my testimony to the Theosophical Society for the immensely valuable work it has done, and the impetus given to all religions alike to put straight these old, bad conventional habits, and to

build up a new and purer religion in which race shall have its proper place and not its improper place.

Mr. Andrews consented to answer questions:

QUESTION: Is it not possible that we might approach the subject in a slightly different way? It seems to me that we are always trying to evade the fact that there are differences in the races, when it is those differences that make the body and the work of the universal brotherhood. Again, we try so often, when considering the question of color, to make it a question of climate. Is it not likely that it is a question of glandular development? In discussing the drawing of one of the great races from the others, we find beyond a doubt that a knowledge of the pigmentization of glands as well known to those whose business it was to develop the one race from the other. If it were a question of climate we would find perhaps the Eskimo to be the fairest race in the world, whereas we know that they are dark and approximate towards Mongolian types. We find in Southern countries that unless there is an admixture of races the color remains the same. To deprecate the question of color instead of to exalt it, seems a pity. I have lived in Australia, where I saw the European type approximating to the Mongolian. In America we find the same kind of thing in the Negro.

Is it not possible to find souls that would be English in India today, using the body that is their convenience at the time, and will we not find the link there more worth stressing than trying to account for the heat in one particular part of the world making the change in the color there? I put forward that idea because I think our bonds of brotherhood seem beyond those differences.

When at a meeting of the Anglo-Indian League yesterday, I did not speak because I felt that I knew more of many of the conditions in India than even our Indian brothers and sisters who were speaking, because I have lived and moved freely in all the

communities, dwelt intimately among them, and therefore knew something of that wonderful life behind it all that wipes out the differences. I think it is there that we can find the great bond of brotherhood, in viewing race as something worth while in its differences.

I think Mr. Andrews' heart is truly with that side of the question, and if we work at the racial side scientifically, we will see that it belongs to the architecture of the race; and we can use our souls in the same way that an architect uses those materials that will make for the perfect building.

ANSWER: I have sympathy with a great deal of what the speaker has said. One of the things which I really left out because I had not time, was that fascinating point, where we find, for instance, a Shelley who is so utterly Eastern, or something at any rate un-English in his nature, suddenly rising out of the most Tory stock in Tory England, from agricultural parents. We find these wonderful souls suddenly springing up in all parts of the world. That has to be accounted for; I wish I could have spoken a little more on that subject. There is that wonderful reminiscence one has of a place, as though one had been there before. There is one thing that is fairly certain, that race is formed by environment; there is no question about that. I think there are two things in the question—the very external question of color itself: one is the sun, and the other is the absence or excess of rainfall in a certain place, and scientifically it is being more and more worked out that both the question of an exceedingly damp, humid climate with very hot sun, and the dry climate with a hot sun, have certain effects on the human body, and so form different pigments.

We want all our artists and poets to show to us the extraordinary beauty of all these shades of color. I think there is nothing so beautiful in the world—and I have a keen sense of beauty—as some of those wonderful African bronzes that one sees in some of the African races in all their beauty,

their faces shining like bronze. It is one of the most glorious colors in the world. If only our artists could make us see the beauty of this, instead of the horrible, idiotic, absurd idea that only one color is beautiful and the rest is wrong.

QUESTION: *If, as you suggest, the education of a child should be steeped as it were in all that has gone to make the race in which it is born, will it not be so much waste of time in the case of those races who are what are known as "backward"?*

ANSWER: I am afraid this question is what I call a "question-begging question." That last word "backward" is very much begging the whole question, but let us go to the point. I have had to do with Africa very much of late in the last ten years, and I love Africa second to India. A wonderful thing is happening here; in Africa we are revising all our ideas of education, and we find we have been perfectly absurd in our old ideas of education, *i. e.*, starting from an entirely different conception of life; and we are finding that through getting to what the African himself thinks about God, Nature, and his own tribal life, and finding out humbly those wonderful things which he himself has discovered in his own humble way, we are able today to get a much better form of education, and much better results in the education of the child in that way, than we used to by taking the African boy to a very modernized building on entirely Western pattern, cutting out all his former touch with nature entirely. Today we are completely transforming that background of education, and using everything we can in Africa itself to educate. We must do that in every country of the world.

QUESTION: *The subject that has been so admirably dealt with by the speaker of course interests me personally as an Irishman. We have in Ireland an extraordinary example of migration from Ireland, which really does not merit, or which is not expressed by the word "migration," but rather it has been in the nature of*

an exodus. When our President was born, there were eight to nine million people in Ireland. There are today four and a half million. In other words, a nation has been halved in the lifetime of one individual. Not only has Ireland lost half her population, but she has also lost her natural increase—the increase of a particularly fertile people. The question to the Irishman is, What do these people lose who have been forced to leave their native country? As a nationalized Irishman I think they have lost a very great deal.

I would also like to draw your attention to one of the principal causes for the exodus from one country into another, and that is the economic cause. There is no reason why all these millions of Irish people have left their country other than the fact that they could not earn a living in that country. Not that Ireland is not fertile; on the contrary it is one of the most fertile countries in Europe; that the individual inefficiency of the nation is the factor in the matter is also not to be accepted as the reason why they left the country, because a great many have done quite well when they went elsewhere. Therefore we must recognize that there are certain factors ruling in countries from time to time which compel native people to leave them. I would also draw attention to the fact that when people leave a country and are divorced from that environment on which the speaker has laid such emphasis as being helpful to that development, they are subject to an entirely different environment. As a matter of fact the Irish who have gone so largely to America have died there much more rapidly than the native American. Some of the statistics of the Insurance Companies in America are perfectly appalling, as comparing the death rate of the Irishman with the native American. All the other emigrants into America have a shorter prospect of life than the native American. Therefore I think we have to examine the factors

which cause people to be removed out of their natural environment, and I would like there to draw the attention of those present, and of the speaker to one of the most important factors in this changing of environment—the economic factor. It is removing and levelling down those distinctions to which the speaker attaches so much importance. Where you have this control of individual life through the control of credit, you will find that you have the most important factor for levelling down these distinctions of race and environment, and until the nations are in control each of its own national credit, I cannot see that that economic exploitation can be opposed.

In conclusion I may say that the world is now faced with an ever increasing control of each nation by a world power through the control of international credit. Most of you will have read that the credits of the world are now going to be unified in an international bank. That will be the last culminating stone to the edifice of the international control of life, by a very small group of people working for an entirely different ideal than that of the development of the individual race.

ANSWER: May I tell you an amusing story, with which you may go away? I was having tea with Dr. H— who was probably the greatest anthropologist in his day at Cambridge, England. In a humorous way I said to him, "Doctor, if you had to choose your own father and mother what would you choose?" He looked for a few minutes with a puzzled air, and said, "Well, I think I would begin with three-quarters of good, solid, stodgy Anglo-Saxon; that would make a very good foundation." I said, "What for the other quarter?" and he replied, "I would have it Irish Celt. But there is something lacking still to make a real man of genius; I would have about one-twentieth of the Jew in me, and then I would be a man of genius."





The Children's Charter

ONE of the most important events of the month just passed was the proclamation of President Hoover for Child Health Day. He said: "I especially commend for consideration on that day the *Children's Charter* as set forth by the White House conference on child health and protection," to which 1,200 experts contributed.

Mr. Ray Lyman Wilbur, Secretary of the Interior and chairman of the conference gave his interpretation of the Children's Charter in a recent article in the *New York Times*. Mr. Wilbur takes each "rule" of the Charter and enlarges upon it. The following gives the rules, and a few of Mr. Wilbur's valuable suggestions:

One: The first and most important point of the charter: *For every child spiritual and moral training to help him to stand firm under the pressure of life.*

The White House Conference gives this emphasis to spiritual and moral training because of the constant changes going on. A child can meet shifting conditions more easily, perhaps, than an adult, but he has not had time or experience to build foundations which will enable him to stand firm against the pressure of haste, expediency and cynicism. . . .

Two: The next most important point: *For every child understanding and the guarding of his personality as his most precious right.*

That the past has not thought of children as people, as living growing personalities, is indicated by our most common maxims: "They are just children." "Children should be seen and not heard." "Little pitchers have big ears." We have treated them like pawns. The general effect of our adult attitude has been to blanket them during the years of their greatest development. . . .

Three: The third point in the Children's

Charter: *For every child a home and that love and security which a home provides; and for that child who must receive foster care, the nearest substitute for his own home.*

From the standpoint of the child the dearest word next to "mother" is "home." The child must have a place of refuge. One of his basic needs, the expert tells us, is his need of security. Home to him should be a place where he is loved and where he finds peace. . . .

Four: The fourth point goes back to the beginning of the child's life: *For every child full preparation for his birth, his mother receiving prenatal, natal and postnatal care.*

Under existing living conditions it is impossible for most families to bring within their own four walls the necessary facilities for safeguarding the mother. The community therefore has a primary duty to bring together the services of physicians, nurses and laboratories, so that these may be available to all mothers at a price they can afford. The records show that a score of the leading nations of the world are apparently doing a better job than we are in caring for mothers. Experts tell us that three-fourths of the deaths and illness among mothers and new-born infants in this country is preventable.

Five: *For every child health protection from birth through adolescence including: periodical health examinations and, where needed, care of specialists and hospital treatment; regular dental examinations and care of teeth, protective and preventive measures against communicable diseases, the insuring of pure food, pure milk and pure water.*

This means the individual, personal care of each child to give him the benefits of medical science as he grows, and particularly when he enters different periods of his life. . . . The community as well as the family has definite responsibility for this regular care of the child. It must provide clinics and health centers.

Six: *For every child from birth through adolescence, promotion of health, including health instruction and a health program, wholesome physical and mental recreation, with teachers and leaders adequately trained.*

All who deal with children, from doctors and teachers to judges in the juvenile courts,

come to the conclusion that Luther Burbank was about right. In his book *The Training of the Human Plant*, he says, "Every child should have mud pies, grasshoppers, tadpoles, frogs, mud turtles, elderberries, wild strawberries, acorns, chestnuts, trees to climb, brooks to wade in, water lilies, woodchucks, bats, bees, butterflies, various animals to pet, hay fields, pine cones, rocks to roll, sand, snakes, huckleberries and hornets, and any child who has been deprived of these has been deprived of the best part of his education."

Since the most determined city parents can provide only a few of these for their children we must substitute programs of new things to do for the child. Communities have made only a beginning in this direction. They will have to go further and spend money in knocking down buildings, making parks, and using school property outside of school hours to give their children a better chance to play. In these new places for promoting the health of children they will have to place adults who know how to make life interesting.

Seven: *For every child a dwelling place, safe, sanitary and wholesome, with reasonable provisions for privacy, free from conditions which tend to thwart his development; and a home environment harmonious and enriching.* . . .

Privacy is especially essential for the development of personality. The child must have some area, within the home which is his own, if it has to be marked off with curtains and boxes. The best home provides a place where the child can be by himself to recuperate from the noise and confusion around him. And it should be a place where he can read and study, where some of his time can be spent away from the rush of ordinary life.

Eight: *For every child a school which is safe from hazards, sanitary, properly equipped, lighted and ventilated. For younger children nursery schools and kindergartens to supplement home care.*

We cannot conceive of democracy as secure without adequate training for its future citizens. The community is therefore responsible for the educational opportunities offered to each child. Its schools take up the major part of the child's daytime hours. . . .

Nine: *For every child a community which recognizes and plans for his needs, protects him against physical dangers, moral hazards and disease; provides him with safe and wholesome places for play and recreation, and makes provision for his cultural and social needs.* . . .

Our children are entitled to the protection of the community. It should, therefore, provide wholesome places for their amusement and it should give them cultural opportunities that they may know more of the things that are beautiful in the world. . . . In addition, children must have plenty of fun.

Ten: *For every child an education which, through the discovery and development of his individual abilities, prepares him for life, and*

through training and vocational guidance prepares him for a living which will yield him the maximum of satisfaction.

NEED OF INDIVIDUALISM

Experience is teaching us that it has not been satisfactory to have our children all turned out like peas in a pod. Education has to be individualized. The community must find ways of discovering each child's ability and then helping him develop it.

Eleven: *For every child, such teaching and training as will prepare him for successful parenthood, home-making, and the rights of citizenship; and, for parents, supplementary training to fit them to deal wisely with the problems of parenthood.*

Let us teach this to our children, for this point of view will steer them through many a stormy experience in later years and will bring an inner serenity which cannot be bought.

Twelve: *For every child, education for safety and protection against accidents to which modern conditions subject him—those to which he is directly exposed and those which, through loss or maiming of his parents, affect him indirectly.*

Safety first should be more of a reality in the lives of our children. The community is particularly responsible for the protection of the child against the things we have done to his neighborhood.

Thirteen: *For every child who is blind, deaf, crippled or otherwise physically handicapped, and for the child who is mentally handicapped, such measures as will early discover and diagnose his handicap, provide care and treatment, and so train him that he may become an asset to society rather than a liability. Expenses of these services should be borne publicly where they cannot be privately met.*

If we are to turn the child with limitations from a liability into an asset, our philosophy for him must be built on what we have. Nature has given us a balancing power, so that usually when one sense is lost the others become sharper.

Fourteen: *For every child who is in conflict with society the right to be dealt with intelligently as society's charge, not society's outcast; with the home, the school, the church, the court and the institution, when needed, shaped to return him whenever possible to the normal stream of life.*

Now that our communities have taken over many functions of the home, they must accept the responsibility therefor. . . .

No child should be called delinquent. That is a word which we should strike out of common use. Every child represents human material which needs developing. It is largely a problem of giving the child health and something worth while to do. This will go far toward reshaping him.

Fifteen: *For every child the right to grow up in a family with an adequate standard of living and the security of a stable income*

as the surest safeguard against social handicaps.

A stable income for every citizen is the ideal toward which our civilization is striving. It is safe to say that we have gone further in this direction than most countries have, but we are facing sad evidence that we have still a long way to go.

Sixteen: For every child protection against labor that stunts growth, either physical or mental, that limits education, that deprives children of the right of comradeship, of play and of joy.

Mental hygiene tells us that every child should have a suitable task. It is a good thing for him to have chores to do, to keep occupied within certain limits. But that is a different thing from regular employment of the child which interferes with his education.

Seventeen: For every rural child, as satisfactory schooling and health services as for the city child, and an extension to rural families of social, recreational and cultural facilities.

The rural child is more than likely to leave his community when he grows up. If he is to meet competition successfully in his effort to earn his way, he should have the advantages of the best that we know in health, education and social contacts.

Eighteen: To supplement the home and the school in the training of youth, and to return to them those interests of which mod-

ern life tends to cheat children, every stimulation and encouragement should be given to the extension and development of the voluntary youth organizations.

The spirit of the Boy Scouts, the Camp Fire Girls and other young people's groups is most heartening. Through their activities our youth are learning organization.

Nineteen: To make everywhere available these minimum protections of the health and welfare of children, there should be a district, county or community organization for health, education and welfare, with full-time officials, coöordinating with a State-wide program which will be responsive to a nation-wide service of general information, statistics and scientific research.

This should include:

- (a) Trained, full-time public health officials, with public health nurses, sanitary inspection and laboratory workers.
- (b) Available hospital beds.
- (c) Full-time public welfare service for the relief, aid and guidance of children in special need due to poverty, misfortune or behavior difficulties, and for the protection of children from abuse, neglect, exploitation or moral hazard.

Using this charter the home community, the State, and the nation can work together in developing a program for the health and protection of their children.

The One Life

He who would see the wind ride by,
Look in the mirror of the sky
And watch the clouds go drifting by;
Or gaze upon a supple tree
And watch its branches dance with glee;
Or see the grass, in ecstasy,
Bend low, then rise again.

Then turn from cloud and grass and tree,
And see the one life in all three;
Pulsing within, beyond, behind—
The One—the Universal Mind—
Thinking its creatures manifest—
Giving, receiving, blessing, blessed.

—Malcolm Schloss in *Songs to Celebrate the Sun*.

The Asian Union

By Margaret E. Cousins

(India)



SUDDEN realization of a necessity and a possibility, namely the Union of Asia through the Union of the Women of Asia, five months' study of international problems in Geneva, the capital of a united world, a year of visits to countries right round the world, personal contacts with leading women in the Asian ports, a first appeal to India to materialize the original vision, another year of correspondence and publication work, linking countries in Asia to one another by the instrumentality of pen and Press, and the gathering of funds and personnel for the necessary organization, and lo! the Asian Union is born and appears in a vast oriental shamiana in Lahore on Monday, the 19th January, 1931, an accomplished fact instead of a dream.

At least twelve hundred men and women wended their way through the sunlit streets and clear cold air of the City, which has been called the "Gateway into India" on that historic afternoon. "And what went they forth to see?" Women unknown before, women of countenance and costume different from their own, women who had travelled from Japan, Java, Burma, Ceylon, women from other continents—New Zealand, America, Europe, all interested in achieving increased powers of service through increased union of good-will, of increased interchange of knowledge of one another, and of increased self-consciousness of oriental possibilities for world enrichment.

The opening ceremony of the Conference was impressive and inspiring beyond the organizers' highest hopes. The original intention had been to hold the meeting in the artistic Town Hall, but there was such a rush for invitations that on the Saturday previous it was realized that the Hall would be

too small. In a day and a half all arrangements were carried out for the putting up of the splendid darbar shamiana, for its decoration with evergreens and hanging baskets of beautiful ferns, its seating and dignified dais—all the work of the Secretary of the Reception Committee, Mrs. Rafi, a little non-pardah Muhammadan lady, who is a born organizer and an epitome of efficient energy.

The Lahore members of the All-India Reception Committee had remained at the shamiana entrance and at the appointed hour escorted in procession the delegates to the dais, led by the Senior Rani, Amrit Kaur, of Mandi, Lady Bandaranaike of Colombo, and Rani Rajwade, Hon. Organizing Secretary. It was not a long procession, but it had a unique dignity, and seemed a symbol of the long journeys which had been undertaken by those Women of the East. Mrs. P. K. Sen's choir sang a beautiful Vaidik hymn whose words were an invocation and an affirmation:

United in Progress,
United in expression, united in
thought,
Let our minds approach Thee,
With the same objects before us
in this great gathering.

It seemed appropriate that a very beautiful young Royal Princess, the daughter of H. H. the Maharani of Kapurthala, President of the Reception Committee, should read the thoughtful Welcome Address, for youth is in these days at the helm of so many schemes for the future. About her were grouped the Burmese ladies with striking jet black coiffures piled high round the head and graced with coquettishly placed flowers. In notable contrast was the flat Ceylonese style of hair-dressing of the genial, large-hearted, wise Lady Dias Bandaranaike, lead-

er of the Ceylon delegation. Nearby were the bright-eyed Persian and Afghanistan delegates, and the arresting figures of the two representatives from Java, supported by Indian delegates representing all the communities of India, notable amongst them being Dr. Muthulakshmi Reddi, ex-Deputy President of the Madras Legislative Council, small in stature but great in soul, and the quiet dignified presence of Rani Rajwade, who during the two Conferences of Women in Lahore has captured all hearts.

Great applause followed the announcement that the delegates had elected Shrimati Sarojini Naidu as the President of the first All-Asian Conference of Women, as a tribute to their appreciation of her genius, her unique qualities as a representative of the finest gifts of the Orient, and her sacrifices for her country's advancement. This election had been made particularly on the suggestion of Madame Noor Hamada, Beyrouth, Syria, President of the Arabic Oriental Women's Congress held in Damascus in July last. She had also proposed that a representative of each of the countries should be Vice-President Chairwoman of each day's proceedings, a procedure which was being followed with satisfaction to all the delegates. Thus though within prison bars, Mrs. Naidu reigned supreme in Asian hearts.

One could not help thinking that the large delegation of ten women from Ceylon was symbolic of the return of Sita from Lanka. Lady Bandaranaike proved an admirable President. The Report of the origin, objects and work already accomplished by the Conference was a most interesting record and was read with splendid enunciation and effect by Rani Rajwade.

Some of its outstanding points were its analysis of the characteristics of each Continent, the synthesis of Asian culture despite different Nationalities, the splendid financial response the Conference had secured, quite beyond expectation, and a review of the potentialities of the Conference, as shown

by the fact that the invitation had been translated and published in over 30 different vernaculars of Asian countries, and by that alone had stimulated women to greater belief in themselves, and, in some cases, caused women to group themselves in Societies for advancing womanhood where none had existed before.

Then came the thrill of the Conference—the greetings of the non-Indian Asian delegates. Miss Daw Hta, a spiritual petite figure, who gave the blessing of the Buddha, the Persian poem of the Bahai representative, Mrs. Shireen Fozdar, the greeting in Japanese of the girl graduate who has come to Shantiniketan to study Sanskrit because her subject is Philosophy, and the ringing challenge of the young teacher from Java, who had been given the mandate by her Nationalist Committee not to become a delegate of the Conference, because the latter had received assistance in money and service from non-Asians, whereas their motto and method had been rigid "Self-help."

The proceedings were closed by thanks to all, moved by Dr. Muthulakshmi in an eloquent short speech in a very happy vein, first in Tamil, so that a mother-tongue of India might be heard as part of the harmony of the Asian languages, then translated charmingly into English in a manner which brought happiness to all, and finally the short but able and intuitive exposition by Sir Sardar Jogendra Singh (ex-Editor of *East and West*), of the significance and fundamentalism of this "union of hearts" for the world's healing, instead of "formula" or force. It was particularly remarkable that the presence in India of the Poet, General Liu Yon Hon of China, should have coincided with the First All-Asiatic Educational Conference in Benares and this first Womens' Asian Conference. He is on a mission for World Peace through the power of women. He spoke at this opening ceremony with immediate effect in favor of his belief that the salvation of the world from War would be effected by women.—*New India..*

The Message Of Aquarius

(Explanation of the Frontispiece)

"Go out into the highways and by-ways until you find a man bearing a pitcher of water."—*The Christ*.

 THESE words of the Christ and others of the same tenor from the Bible have inspired Mary Neal Richardson of Boston to paint the picture shown on the second page of this magazine. It represents the Aquarian Age, astrologically speaking, into which the world is now entering, and the symbolism is that of the Zodiac—the evolution of the soul in the Universal Religion of the New Age.

Aquarius, "the water bearer," is pouring out the waters of life on all nations, which baptizes them into the Brotherhood of Man—the great accomplishment of this New Age.

Miss Richardson's original and beautiful picture has been arousing general admiration in America, and has been exhibited in art centers, exhibitions, and churches where she has lectured. The interest shown and praise given have been most enthusiastic. The skill, artistry, and thought with which the picture has been executed are unmistakable. But to be fully appreciated it should be seen in its rainbow-radiant colorings.

Miss Richardson says:

In Revelation Aquarius is spoken of as "one like unto a son of man, whose hair was white as snow and whose eyes were as a flame of fire, his voice as the sound of many waters and his countenance as the sun shineth in its strength."

Aquarius is the soul of man, illumined, after being tested and tried by the limitations of Saturn, who guides the soul when passing through the formative period, until it receives the electric shock from the blow of Uranus, which breaks down the walls of selfish personality, superstition, prejudices and crystalized customs. This shock came to the world when Uranus came into conjunction with Jupiter, the ruler of Pisces, in June, 1914, which ushered in the world war, and the blow has come to the hearts of many individuals the same as in that of nations. To a

great many people, their lives seem to be torn up by the roots. . . .

The human family below who are receiving the baptism of the Holy Spirit personify the positive masculine, and negative feminine sides of planets which rule some of the other signs of the Zodiac. They are under the vibration of Uranus and are all bringing their spiritual gifts to the service of humanity. The planetary color is shown in the drapery which clothes the figures. From left to right we began with the positive side of Mercury in Gemini, the youthful sign of the air triplicity. It is an intellectual sign, searching for knowledge and accumulating facts and may be called Science. As he realizes that the mere facts of science are dead without the informing life of the spirit he looks to his negative or spiritual side which is Virgo (the other sign ruled by Mercury), symbolized by the Virgin, for the message from God. She is Gemini's higher self and is called Inspiration. Science gets the inspiration which clothes his facts with life through her. The color vibration of Mercury is violet.

The next pair are governed by Jupiter the planet of prosperity, opulence, benevolence and religion; Sagittarius, the Prophet, and Pisces, the Mystic. Sagittarius brings to the Age his gift of prophecy which is the fruit of the spirit of devotion. He offers the silver box containing a pomegranate, which was the symbol of the fruit of the spirit used by the ancient Hebrews in their religious ceremonies. Pisces, the negative side of Jupiter, is the twelfth sign of the Zodiac and represents the soul as it passes from the material into the spiritual consciousness. It is a mystical sign. She is the "bride of the Spirit" and sees through the veil into the invisible. Rising into the higher vision of truth she becomes truly clairvoyant. The color vibration of Jupiter is blue.

The central figure is Cancer, the mother sign, governed by the Moon. She represents the maternity principle in nature, the mother of the races. She has two children. One stands for the church of the Piscean Age clothed with clericalism and theology. Although filled with idealism and aspiration, his action has been limited, owing to intellectual quarrels over differences of opinion about Christ and his message, instead of living the Christ life. Consequently he has not grown to his full stature.

The other child, the new-born babe of the Aquarian Age, filled with the joy, glad-

ness and freedom of the new life, the mother holds aloft for the baptism of the Holy Spirit directly from its source. The color vibration of the Moon is green.

Next are the pair representing the Venus vibration or Love principle; Libra, the ideal, divine love or justice, and Taurus, the planting sign, expressing human love. She offers the church the rose, the emblem of love, fanned into a new flame of ardor by the air (new revelations) of Aquarius. The Church in its attitude questions the idea with conservative innocence and uncertainty. Unless the church does accept the universal love principle in a greater degree than heretofore, it must, with its Saturn limitations (creeds and dogmas) recede into the background.

Justice holds the Scales, the symbol of Libra, the balance sign of the air triplicity, and watches with sad solicitude to see whether the church will accept the more expansive interpretation of his teaching to "love thy neighbor as thyself." This is the open question before the world today. The Venus pair are those who turn back in the onward march of their aspirations to aid those behind, who, in their youth, are seeking and asking for wisdom. The color vibration of Venus is yellow.

The last pair are Scorpio and Aries governed by Mars, the planet of energy, action and desire. Scorpio, risen from the depths of personal life into the higher conception of service, becomes Wisdom, the emblem of which is the Serpent on her brow, which, passing

around her head, takes its tail in its mouth, thus completing the circle of generation and regeneration. She places on the shoulder of Aries, the warrior, the talisman of the White Lotus, another emblem of Scorpio, bidding him to fight for purity and righteousness instead of dominion and power. The Mars vibration is red, which completes the prismatic scale of color, symbolic of Universality.

Science faces the age and War turns his back and goes out.

In the Aquarian Age woman will be free to serve, as never before, with her great intuitive power. Therefore I have represented her as the active force in giving the Spiritual Message.

Aquarius represents the triumph of love over prejudice, hatred, superstition and all the limitations which retard the soul of man in his evolutionary progress toward his highest ideal, which is his conception of God. It is the experience of every soul in his spiritual consciousness. It teaches that *all*, through the power of will in coöperation with divine will may bring all the forces governing their natures into harmonious relations with themselves and others, and thus, Christlike, may become mystics of the direct vision of real and eternal truth.

We know that Love is the creative force and that we may all become "fountains of living water" which overflows upon all life in the symbolic rainbow colors, every color being necessary to complete the universal pattern of Divine Harmony.



Humor

All honor to Humor!

How readily it loosens the tenseness, enlarges the sympathies, of the hearts of men, and permits the sunshine of life to stream in and scatter into the limbo of oblivion the thought-devils that so often obsess them!

How neatly it disarms the adversary and disperses the black clouds of suspicion and opposition; how closely it cements friendships and smooths out the pathways of life!

Erect statues to Humor.

Call conventions for the glorification of Humor and the bestowing of honors on those who through Humor have most signally eased up the burdens of life.

All honor to Humor!

—F. Milton Willis.



Education

Educating Children of the Dawn

By Margaret V. Sherlock

(Washington)

ANOTHER contribution to the proper education of the children of the new sub-race has lately been made by Miss Winifred Chamberlin, a young teacher in the Kindergarten Department of the Seattle (Washington State) Public Schools.

She has discovered how to get the maximum amount of relaxation from a minimum amount of time—the ten-minute rest period which forms part of the daily schedule.

While the idea is not an innovation, for, as Miss Chamberlin modestly pointed out, rest periods are employed in nearly all the public schools throughout the country, and lately a few colleges—notably Oberlin, which has adopted a "retirement period" of an hour, when all students withdraw to the privacy of their own rooms—yet it is a novelty in the sense that it is the most effective method thus far discovered for attaining such complete relaxation in the short period allowed.

In common with other conscientious educators, Miss Chamberlin deplores the over-stimulated and hectic life of the modern American child and sought through hygienic methods a means of counteracting the resultant tension and nervousness of the sixty or more children in her charge.

After deciding upon the method to be employed, she obtained the co-operation of the P. T. A. mothers,

who furnished ingeniously constructed mats of several layers of newspapers, covered with heavy wrapping paper. Each child was provided with his own mat, with the name and appropriate symbol on the right side, which was always folded in so that the clean side never touched the floor. (Miss Chamberlin said that some teachers used rag rugs, but these necessitated washing, whereas the newspapers can be covered with fresh wrapping paper, or burned, when dilapidated.)

On these mats, the children lie face downward, with the head turned to the left side, the right leg extended straight out and the left leg slightly bent, which throws most of the weight of the body on the right side. The arms hang limply at the sides. With faces turned away from the light, with drawn shades, accompanied by the soothing effect of soft music, the little bodies become quiet. So thoroughly do the children relax that sleep steals upon some of them before the rest period is half over. They rise from their mats refreshed for the remainder of the day's work or play.

It was only after months of repetition that the period of relaxation became an ingrained habit. For many of the children it was quite difficult to grasp the idea. Others seemed to understand it at once. Miss Chamberlin observed that these children were the most proficient in other branches

of study and work. Theosophically interpreted, this would mean souls with many lives of experience behind them, with an all-round level of development.

Miss Chamberlin is amazed at the attention her "simple idea" has attracted. The fact that it *has* attracted inquiry and favorable comment is proof that many teachers and mothers are in quest of something to counteract the injurious influence of our speed-mad, jazzy civilization. What she has accomplished points the way for further improvement in the art of relaxation.

Theosophists regard the constitution of the child as the mechanism through which the soul functions, and welcome ideas old and new which tend to harmonize the operation of that mechanism and aid the rhythmic flow of the life forces through it.

When the triinity of mind, emotion and body are at variance, instead of being life-giving, the forces are more or less destructive and productive of nervous disorders; nor can the best results in education be obtained when coördination is lacking. As Krishnaji says: "Happiness cannot exist if one of these vehicles of expression is wrongly adjusted."

All around us is evidence that this is the beginning of a creative period in which the coming generation shall rise to great heights in science, poetry, music, art, and literature; and, the science of Life itself. But before these Children of the Dawn can come into their heritage of Beauty and Wisdom, that rhythm and harmony of being, to which Miss Chamberlin has made a contribution, must be attained.

Adjusting The University To The Individual

By the Editor

Among the changes recently proposed in American colleges the most revolutionary is that of the University of Chicago. Beginning next Fall, the entering student will prepare himself to pass, at his own convenience, a general education test which will entitle

him to specialize in a chosen field or profession. How this plan is intended to work is explained in the following article by the president of the university, according to the *New York Times*:

The entering freshman will appear next Fall a week before the university opens for what is known as freshman week. In this period he will be assigned to an adviser, who will follow him and his work throughout his entire college career. Although the university for many years has had an effective organization of student advisers, the plan requires expansion in the number of faculty members charged with the duty of assisting the students in their educational problems.

The student will be assisted by his adviser in formulating the program best adapted to his needs. Printed outlines of all courses offered in the college will be shown him. Sample examinations showing the kind of thing that will be expected of him on completing his college work will be given him to study. In the light of his own particular background and his own particular interests, he and his adviser will determine the best way for him to prepare himself for the examination. Since attendance at classes will not be required, he will be able to prepare himself in the way that is best for him, in and out of the classroom, on and off the campus. The university is now erecting two dormitories for 800 students. The first of these, to accommodate 400 men, will be ready for occupancy next Fall. Faculty members resident in these dormitories will be equipped and expected to give educational guidance to students under their charge. The theory that under the scheme now to be introduced students will wander homeless and alone, trying to figure out what is expected of them, is therefore quite unfounded.

The student may present himself for the college general examinations at the end of any quarter when in his opinion he is ready to pass them. The student's adviser will give him the benefit of his opinion as to whether he should attempt the examinations or not. Since the examinations are of a new sort, every possible device will be resorted to that might assist the student in knowing how to face them. In all his work papers and quizzes will be given him, at least a quarter of which will indicate to him what progress he is making, although they will not affect his chances of graduation. They will be purely for his information and for that of his adviser and instructor.

The student who has passed the college examinations may leave the university with a certificate indicating that he has, in so far as the university is able to determine, a general education. If he has shown himself qualified for work of an advanced character, he may go on in one of the divisions, either into the humanities or the social, physical or biological sciences. Although the professional schools have not yet modified their entrance require-

ments, I hope that sooner or later a student who has passed the college examinations and shown himself qualified for advanced study may enter one of the professional schools on the same basis as he is now permitted to enter one of the upper divisions.

The principal educational results of the new system are four, and the first of them is that students will be educated in independence. This system is one of opportunity, not compulsion. The student will have all the advice he needs and all the personal attention he can bear. He will not be compelled to develop his character or his intellect. He will be advised as to the best method of doing both.

The second educational result that we expect to achieve we hope to accomplish through general examinations. Instead of passing course after course, forgetting the one he has passed as he passes on to the next, the student will be required to coördinate his information and his thinking about it through general examinations at the end of his course. These examinations will not be mere tests of his memory for facts. They will test rather his ability to organize, to create and to think.

The third educational result of the re-organization affects the faculty. We shall now be compelled to think ourselves. We shall have to know what we want a student to know and what we want him to be able to do, instead of contenting ourselves, as in the past, with discovering what he has been through. We shall have to devise, in other words, new courses of study designed to accomplish our objectives.

The fourth and final result of the re-organization is that the university is adjusted to the individual.

A Teacherless School

In Germany, a new departure in education has been introduced—a school without a teacher, where learning is largely left to the workings of youthful curiosity. In the *New York Times* the method is explained as follows:

It is 9 o'clock in the morning, in Berlin's "teacherless school"—the Montessori Model School. We enter a large, bright, airy room. Little tables, little chairs, painted in clear, bright colors, scattered around individually or in unsymmetrical groups, form its principal furnishings. Along the walls are closets with many drawers.

The tables and chairs are the working places of about thirty boys and girls from 6 to 8 years of age. They come in gradually, unrestrained and unwatched. They go to the closets and the tables, and each one takes something to work with: colored crayons, paper, pen and ink, beads for counting, sheets of paper for figuring, little cards for learning to read, an atlas, a book, a microscope.

Then each goes to his place. Many sit alone, many work together. Here sits a child reading a book, opposite to him another child

is writing an original story; over there a boy is counting on his abacus.

But are these children really without a teacher? No, not in an absolute sense. That would be quite impossible. But you really have to search for him. In vain we look for an instructor's desk, dominating the room. On the other hand, a young man unobtrusively entered the room, some time after the children, and took a seat at one of the little tables. Now when a child can go no further with his work, or begins something new, he walks over to the teacher and asks about it.

What is the study material? How does it exercise its influence upon the children and what constitutes its special didactic value? Carrying out the Montessori method of teaching, the guiding principle is that nothing should be put into the child's hands which is not suitable to him, for only through the most careful consideration of the child's nature can the personality of the adult be fruitfully developed.

Therefore, the study material is first of all extremely attractive in its make-up. For example, the children begin to learn to read with the aid of smooth, colored bits of cardboard upon which letters made of coarser paper are pasted. The child follows the shape of the letters with two fingers. It is fascinating to run down their nice curves that way. When he asks the teacher, the latter tells him the letter's name; then the child repeats it every time he touches the letter, and the shape is linked with the sound. Then he discovers the possibility of combining several sounds, of making words. Soon follow little sentences, made independently, and the child quickly becomes well acquainted with the letters.

Of course there are special methods, special study material, for all the various branches of instruction.

In most schools the child must change his work with the stroke of the bell. In this school he may remain at it until his interest in it is over. He may even, in case his interest slackens before the attainment of his objective, drop his work and be satisfied with a partial success for a while. Experience has shown that compulsory finishing of a certain task arouses disgust and resistance.

In such cases supervision of the child by the teacher comes into play. He must not fail to note the gaps in the child's development, although he will at first maintain a waiting attitude until, perhaps, objective factors, not personal suggestion, arouse the child's interest afresh.

The unhampered exchange of ideas among the children creates so much mutual interest that in the end they all become familiar with all the material of instruction. Again and again a wave of common interest sweeps over the whole group, and at these times the children make more progress than they would during a whole year of halting, scattered pounding away by a teacher.



The Soul and Its Mechanism

By Alice A. Bailey

Article Review by Geoffrey Hodson

*(Lucis Publishing Co., 11 W. 42nd St.,
New York)*

ONCE more Alice Bailey has placed occult students in her debt. In this new book she presents the latest findings of Western psychologists upon the subject of the glands, and such measure of the Ancient Wisdom as will help the student to a deeper understanding of their functions. The book is a well documented work, every statement being thoroughly well supported by numerous quotations from standard writers both ancient and modern. In her introduction she strikes the keynote of her own life work, as well as of the book under review:

Cannot the scientific knowledge of the West about the form, and the accumulated and inherited wisdom of the East about the nature of the Soul be brought together intelligently so that a perfect expression of the Soul may be produced through the medium of the mechanism? Cannot matter reach upwards towards mind and Soul and Spirit—call it what you will—and can not Spirit, assisting that urge upward, perfect the vehicle through which it demonstrates, and thus shine more radiantly?

It is in this hope that I write—the hope of combining the materialistic and introspective psychologies, and of harmonizing the West and the East, and so indicate that in their union lies Strength and Reality.

In Chapter 2 we have a clear exposition of the attitude of modern psychology towards the glands and the effect of their secretions, internal and external, upon human behavior and

growth of the body. Extremely suggestive is her quotation from Dr. W. E. Hocking's *Self, Its Body and Freedom*:

There is not the slightest reason to doubt the broad fact of the profound effect on temperament exercised by the glands of internal secretion, such as the thyroid or the interstitial glands or the adrenals. The stimulation of certain of these glands, or the injection of their products, or feeding therewith, may produce changes which would once have been thought miraculous. By administering thyroxin a cretin may be brought to something resembling normality; if the dosage is stopped he returns to his original condition. If the dosage is increased, unfortunately, neither he nor anyone is raised from normality to genius; we only produce another form of abnormality. And so far, no chemical discoveries justify any bright hopes of improving the human normal. There are, indeed, certain drugs which make an individual feel like a genius, but unless the results are judged under the same influence they are strangely disappointing. We must, therefore, not build at once too high hopes for the future of mankind on these discoveries. But there is a genuine sense in which the soul has its chemistry, and "a deficiency of iodine will turn a clever man into an idiot."

This chapter closes with a summary of the situation as far as Western science is concerned:

The whole subject is in an experimental stage, and much remains to be done. Clearly, however, there is a close relationship between the glands and a similarity of function and most of them have to do with the metabolism of the body and with growth, and all of them seem closely related to sex life. Finally, they determine, apparently, the type and temperament of the personality.

Experimental as the science is, man seems to have been psychoanalyzed and understood

at last. Those elusive and intangible processes, called emotions and mental concepts, are accounted for in terms of matter. To the glands and to the nervous system, and to the poor or good development and functioning of man's apparatus of contact and response, is ascribed all that he is. A saint can be made into a sinner and the sinner into a saint, and this merely by increasing or decreasing certain internal secretions. Thus a man is no better, no worse, than the equipment with which he comes into the world and his mechanism is the sum total of him. He can improve or misuse it, but the apparatus is the determining factor. Free-will is eliminated and immortality denied. The best a man can do is so to act that he is happy and, also, to shoulder the responsibility of building better bodies in order that the next generation can manifest better psychically.

Whether we agree with those conclusions or disagree, we must at least admit that, with the mechanism the object of all study, it should eventually be possible to ascertain the laws and methods by which perfect bodies may be constructed which, in turn, can be the instruments through which a perfect psychic nature can function.

But are all these conclusions, as to the endocrine glands, in fact correct? Has man, in outline, been classified and labelled, and does there remain only the filling of blanks in the general outline? Who can say? But to my mind the answer lies in two questions or groups of questions, the one primarily a matter of the individual, and the second all-embracing.

As for the individual, are glands and glandular functions primary causes, or are they merely effects or instrumentalities? Is there not, in truth, something greater which lies beyond? Is there not in each of us a soul which functions through the whole physical and psychic mechanism? Was not St. Paul, in short, right in saying that a man has a natural body and a spiritual body, and in implying that the glory of the natural is one, and the glory of the spiritual another?

And as for the second and broader question, is a mere mechanism the be-all and end-all of existence, and our only guiding star the perfecting of that mechanism? Then, indeed, "let us eat and drink, for tomorrow we die." Is it not that there is not only a finer self in us—call it spirit, soul, or what you will—but does it not itself form a part of a transcendent whole—call it God as religion does, or Oversoul as Emerson does, or by any other name—but in any case a transcendent whole, the glory and radiance of which surpass all understanding? Shall we never be at-one with That, and meanwhile the longing for that at-one-ment lead us onward? Shall this corruptible never put on incorruption, or this mortal never put on immortality? Shall death never be swallowed up in victory?

For answers to these questions, let us turn to the Wisdom of the East.

In Chapter 3, we are given a presentation of Oriental psychology and an exposition of the theory of the etheric body. The kernel of this chapter is perhaps to be found in the following quotations:

This Oriental emphasis upon spiritual energy and the Occidental emphasis upon the structure or mechanism, it will be seen, accounts fully for the psychical nature of man, both in its higher and in its lower aspects.

To unite the Eastern or vitalistic conception, and the Western or mechanistic conception, and so bridge the gap between them, it is necessary to establish the fact of the existence of the etheric body.

The occult point of view is clearly stated in the following lines:

Inherent in substance, and a perpetual counterpart of it, is life, incessant life. Life and substance are one and the same, one and forever inseparable, but different aspects, however, of the one reality. Life is as positive electricity, substance negative. Life is dynamic, substance static. Life is activity or spirit, and substance form or matter. Life is the father and begets, substance is the mother and conceives.

In addition to these two aspects of life and substance, there is still a third. Life is theoretical or potential activity, and needs a field of operation. Substance furnishes this and in the union of life and substance, there flames forth active energy.

Thus we have a single reality, universal substance; but at the same time a coexistent duality, life and substance, and at the same time, a coexistent trinity, life, substance, and the resultant interaction which we call consciousness or soul.

In Chapter 4, the nature of the soul and its location as expounded throughout the ages is given. The views of the Egyptians, of Pythagoras, of Lao-tse, the Greeks, the Romans, the Stoics, Aristotle and the early Christian fathers, the Kabbalists, the philosophers of the Middle Ages, down to the modern materialistic psychology which regards the "soul as the product of brain activity." Ancient Oriental literature is freely quoted, and the following is so significant and valuable as to be worth giving in full:

Speculation has always been rife as to where the soul was to be found, and where, within the human form, it might be located. A few of the theories propounded might be touched upon here.

Plato held that the vital principle was in the brain and that brain and spinal cord were coördinators of vital force, whilst

Strato placed it in the forepart of the brain, between the eyebrows.

Hippocrates placed the consciousness or soul in the brain, and

Herophilus made the *calamus scriptorius* the chief seat of the soul.

Erasistratos located the soul in the cerebellum, or the little brain, and stated that it was concerned in the coördination of movement.

Galen, the great forerunner of modern medical methods, argued for the fourth ventricle of the brain as the home of the soul in man.

Hippolytus (3rd century, A. D.) says: "The membranes in the head are gently moved by the spirit which advances toward the pineal gland. Near this is situated the entrance to the cerebellum which admits the current of spirit and distributes it into the spinal column. This cerebellum by an ineffable and inscrutable process attracts through the pineal gland the spiritual and life giving substance."

St. *Augustine* regarded the soul as located in the middle ventricle.

The Arabian Philosophers, who so strongly molded thought in the Middle Ages, identified the ventricles of the brain as the seat of the soul or conscious life.

Roger Bacon regarded the center of the brain as the place where the soul could be found.

Ludovico Vives regarded the soul as "the principle, not only of conscious life, but of life in general; the heart is the center of its vital or vegetative activity, the brain of its intellectual activity."

Mundinus, a famous anatomist of the Middle Ages, believed firmly in "animal spirits." He taught that these animal spirits passed into the third ventricle by a narrow passage. He also taught that the cellules of the brain are the seat of the intellect.

In Chapter 5 the reader is introduced to the occult teaching concerning the three fundamental forces of our solar system—Fohat, Prana, and Kundalini. Then follows an account of the seven force centers, each of which is shown to be situated in the same region as the most important glands, thus:

When we compare the Eastern Doctrine of the seven centers with the Western doctrine of glands, we find first of all a striking fact with regard to locality. The seven centers of force are to be found in the same region where the glands are located, and each center of force might well be (and according to Indian teaching is) the source of power and life for the corresponding gland. The following comparative table shows this identity of location:

CENTERS	GLANDS
Head center	Pineal gland
Center between eyebrows	Pituitary body
Throat center	Thyroid gland
Heart center	Thymus gland
Solar plexus center	Pancreas
Sacral center	The gonads
Center at base of spine	Adrenal gland

A second fact, even more striking than the first, is that the force centers which are awake conform to the glands whose functions are known and of which most of the secretions or hormones have been discovered. The centers that are asleep or awakening in advanced members of the race, conform to the glands whose functions are relatively unknown and whose secretions in the main have not been isolated. It will be noted, for example, that Dr. Berman states that the secretion of the pineal gland, one of the two in the pituitary body and the thymus gland, are listed as unknown, as is the secretion of the cortex adrenal gland. These conform to the sleeping or awakening heart center, throat center, center in the head, and at the base of the spine.

Is this an interesting coincidence? Or are we faced with the fact that in each case these glands, with the undiscovered hormones, are allied to a center which is asleep, not yet awakened in average humanity?

I believe it will be established that the glands have been brought into being through the energy of the centers, for those centers which, in average humanity, are awake and functioning seem to be related to glands, whose peculiar secretion has been isolated, and its action in relation to the bloodstream known, whilst those centers which are as yet asleep and undeveloped seem to be allied to glands whose secretion is only partially known or totally unknown. It is in any case worthy of consideration.

In the last chapter certain conclusions are offered, from which we may quote:

In this book we have considered the two systems of psychology, the Eastern and the Western. Taken together we have a complete picture of man as a living soul, functioning through a certain mechanism. Part of this, the etheric body with its centers, is subtle, unseen and beyond the reach of our five senses, and another part is in the dense physical realm, namely the endocrine glands and the nervous system, which control the rest of the dense physical manifestation. These two parts, we believe, form one whole.

The soul is always the great reality, the expression of the one life, which is made up of the etheric and dense bodies. It is the soul force playing upon and functioning through the etheric body which evolves the specialized center in that body, and which in turn acts upon the dense physical. . . .

Three theories apparently emerge as the result of our investigation, and form a triple hypothesis to account for man as an organ-

ism, demonstrating life, self-consciousness and intelligent purpose.

The first is: *As a man's glands and nervous system, so is he.* His temperament, natural qualities and intelligent handling of his life experiences and of his environment are determined by his endocrine system. So says the West.

The second is: *As a man's centers, so is he.* The quiescence or the activity of certain focal points of energy in the human, etheric body, determine his character, his method of expression, his type and also the tenure of his body. His activities on the physical plane are entirely dependent upon the qualities of force flowing through his centers. So says the East.

The third is: *The glands and neuroses as well as the centers are conditioned by the control or lack of control exerted by the Soul.*

Finally, valuable ideas are offered on the question of the sublimation of the forces of the body and upon the future development of humanity, and particularly of the pituitary and pineal glands:

In man, with creative power, and, therefore, with a developed personality, the two lobes of the pituitary body are equal to the demand, and from them can be deduced the status of the material aspect, the mechanism through which the soul moves and expresses itself. This gland is concerned with the center between the eye-brows. This center is negative to the center in the head which is responsive to the energy of the Soul. When, through conformity to the outlined technique, the soul assumes control, energizes the head center and brings the pineal gland from an atrophied to a functioning condition as in the days of childhood, the positive aspect begins to play its part. A relationship is set up between the negative center and its counterpart, the pituitary body and the positive center and its counterpart, the pineal gland. As time proceeds, it is claimed, a magnetic field is set up, soul and body meet, the father and mother come into relationship and the soul is brought to the birth in the consciousness of man. This is the birth of the Christ in the House of God, and the coming into being of the true man; of this the sex organs and their reproductive activities on the physical plane are the outer concretized symbol. The perversions of sex magic so widely prevalent are a distortion of this true spiritual union or fusion between the two centers of energy in the head, which are, in their turn, figurative of the relation between soul and body. Sex magic relieves the process to the center below the diaphragm and to a relation between two persons

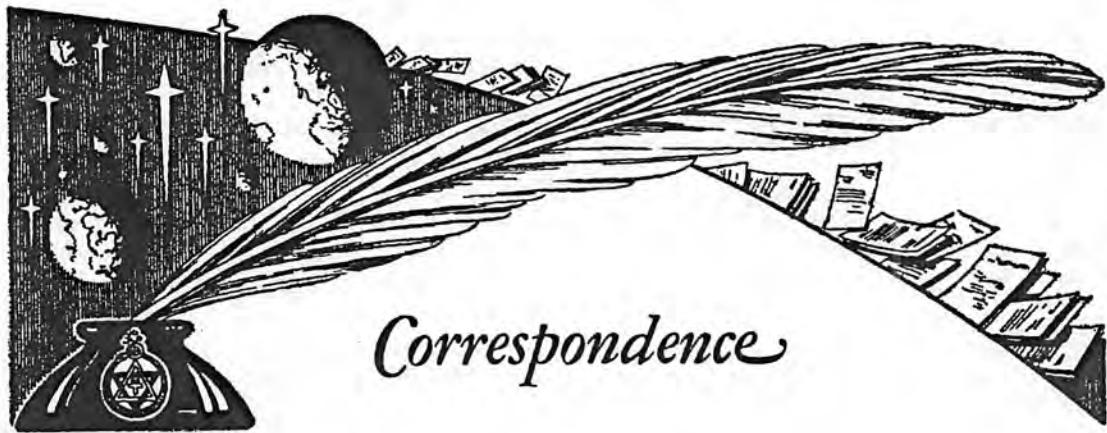
on the physical plane. The true process is carried forward within a man's own nature, centered in the head, and the relation is between the soul and the body, instead of between man and woman.

That the Western scientist is himself learning to look below the surface of the material worlds for the realities which lie behind, is being made clear to us by the courageous and far-reaching statements of men like Einstein, Eddington, Lodge, and Compton in the realm of physics. Our author quotes Dr. Michael Pupin, in his book *The New Reformation*, as saying:

"Yes, God's spiritual realities are invisible, but they are illustrated and made intelligible by the physical realities revealed in the physical things which are made. According to this interpretation of the Apostle's words the physical and the spiritual realities supplement each other. They are the two terminals of the same realities, one terminal residing in the human soul, and the other in the things of the external world. Here is one of the fundamental reasons why Science and Religion supplement each other. They are the two pillars of the portal through which the human soul enters the world where the divinity resides."

The book ends with a quotation from Browning's *Paracelsus*, and one lays it down with gratitude for the fine scholarship and clear presentation of an extremely important subject. Even if the key to the problem of the interaction between the consciousness and the body via the force centers, nerve ganglia, and glands is not yet available and is not wholly revealed in this book, a fine field for research is undoubtedly opened up. That this field is likely to be entered through the new gateway is suggested by the fact that the author of this review has himself been invited to coöperate with a group of American physicians in the study of disease and with the physicist in his particular domain. He believes that through clairvoyant and intuitive research alone will the final secrets concerning man and the universe be discovered.





[This Department is devoted to letters, questions, and reports from different Sections, and to constructive suggestions for propagating Theosophy. Correspondents are requested not to send in matter of a destructively critical or personal nature.—*The Editor.*]

Dangers of Hatha Yoga

DEAR EDITOR:

In a newspaper which lies before me there is a photograph of a Hindu, the Sadhu Sumadeva, which shows his arms clasped together behind his back in a strained and abnormal position, with the statement that he has continuously so held them for thirty-three years. As I understand that you have lived and travelled in India, and have probably seen similar sights, would you give me your opinion as to the benefit, and perhaps also the harm, which accrues to the individual from such an act?

G. M., Chicago, Ill.

From one point of view I presume we can say that such a man develops great fortitude and will-power in resisting the intense pain and suffering that must arise in the first few days or weeks in this self-inflicted torture, and then in continuing the posture for so many years.

But it seems to me that as the will is directed to the physical-plane object, the benefits are more than counterbalanced by the harm that always results in flying in the face of nature's laws and purposes. Arms are made for physical use and service in daily life, and to pervert that use does, I think, result in serious harm to the rapid progress of the individual, as I shall explain. It results also in harm and injustice to the man's family and his community, especially in the wretchedly poor conditions in many parts of India which are already burdened by many beggars and other non-workers and non-producers, and which would be much better off if all of them were set to work in some useful way.

As to the direct consequence upon the individual himself: We must remember the law of Karma—that action and reaction are equal and opposite, and that the reaction in all cases is inevitable: it may not come until a

future incarnation, but it will come. A new physical body is built around the permanent elements in the old physical atom, which endures from life to life, always containing the synthesis of the experiences of each past life. The natural functions of a man's arms, deliberately deprived of their proper expression, twisted out of shape, deadened and rendered useless for thirty-three years, would, I think, cause such a person to be born next time with a body in which the arms would probably be misshapen, absent, or shrivelled. Many babies are born with abnormalities of this kind, and I think they are often the result of some such violation of nature's laws in a previous life.

I know of two cases of blindness in present incarnations that are the result of staring at the sun when the persons were "Yogis" in India in a past life—inflictions that are the reactions of *Hatha Yoga* practices, methods fraught with great dangers.

So, while we admit that a great deal of will-power is gained by such torture, we may well ask, Why should it be gained in practices that are useless and harmful? It is not by physical punishment that weaknesses of the personality are overcome, but by understanding and practice in those practical experiences of daily life, where they can be constantly tested, at the same time that one is performing useful service for oneself and others.

—*The Editor.*

Man Would Soon Know

DEAR EDITOR:

I woke up in the middle of the night with the following words flowing smoothly from my lips. I thought I was giving a public lecture:

How almost impossible it is in these days of noise and hurry, with the jangle of machinery, the hooting of motors, the myriads of tiny, fretting, jarring noises that surround

us, to realize absolute stillness! To enter into our closet, the innermost shrine of the heart, and *shut the door*, not only to physical sounds, but to our emotions, and our bevy of distracting thoughts, to say to all these, "Be still." Yet it is only when we can thus shut out all earthly tumult that the inner voice, the voice of the silence, is heard—not by the physical ears, but through the intuition, the direct channel between the spirit and man. In many people this channel is only a tenuous thread, entirely blocked by physical conditions; very occasionally the voice of conscience endeavors to clear the way, to open the channel, but if it is disregarded, its efforts grow weaker and weaker; on the other hand, if it is heeded, the channel widens and its response to the aspiring being is little short of miraculous. "Be still, and *know*." Not by faith, or reliance on the word of another, however holy, but by direct *knowledge* will we contact the higher realms. Physical senses, while they are invaluable on this plane, are bars to higher knowledge; we rely on their infallibility and refuse to admit that the things that are unseen are far greater than the things that are seen; our emotions and desires also tend to earth, and our intellect is but the mirror of the thoughts of others, whether contacted by study or observation, or impressed by the countless thought forms that surround us. We must "be still," then rise above all physical contacts, all conflicting emotions, and all distracting thoughts, and then we shall know, each one of us, that "*I am God*."

Who is God? What is God? These are questions that every one has puzzled over, and I expect each has found a different answer—if we have indeed found any satisfactory solution. The old orthodox idea of a great Being sitting high above the clouds, meting out rewards or punishments, supposed to be just, yet influenced by the prayers of priests, or men of limited vision; appeased by sacrifice, satisfied for people to cast their sins on His innocent Son and thus squirm out of their punishment, is as revolting as it is false. All through the ages man has postulated a God endowed with his own passions and desires; it is only as we rise above the lower desires and thoughts that we can glimpse the Infinite, then the wonder and the mystery of God begins to filter through our lower consciousness and we slowly realize that "Closer is He then breathing, nearer than hands or feet." God is love, and as we tune ourselves into the Divine keynote we sense our at-one-ment with the Source of our Being.

Just as the old man-conceived conception of God is far below the intuitional realization of at-one-ment with Him, so must this realization be far below the actual knowledge of Reality. Truly is it written, "No man can see God and live": when we see Him face to face, when all the veils are rent asunder, then there will be no further need for reincarnation on the physical plane, no need to live, in our limited acceptance of the term, for when we see God we will be like Him—Eternal, Im-

mortal, Omnipresent, Omniscient. Till then "we see as through a glass darkly," but it depends on our own efforts, to clear our vision. "Be still, and know that I am God"—yes, each one of us is God potentially, sparks from the Divine Flame. We emanated in order to realize ourselves, in order to individualize, and this can only be done by starting at the lowest rung of the ladder of evolution; step by step we must push ourselves upward; just as the acorn is the oak tree potentially, and must be buried in the soil, burst its bonds, seek the light and grow, grow, grow, so the Divine Spark that is in you was buried deep in the mineral kingdom, had to endure countless ages of cataclysms, fire, ice, earthquakes, till slowly a feeble consciousness was brought to the birth; crystals, gems, then on to lichens, mosses, grasses, shrubs, trees, right through the vegetable kingdom, consciousness gradually awakens; then through the animal kingdom the form gradually evolves, step by step, emotions are born, till in the domestic animal the intellect becomes ready for the wondrous event when the aspiration from below reaches up like the lower half of a water-spout to the waiting soul above, and that union takes place in which man becomes a living soul, *self consciousness* is born.

Truly, God made the form out of the dust, out of the mineral, and at the moment of individualization He breathed into him the breath of life—*self consciousness*—and man became a living soul.

Then begins the real struggle: up to the human kingdom, nature has ruled; now man has to rise above nature. Nature has served her purpose and must not be reviled, but now it must be subdued, used only as a stepping stone to higher things: natural instincts are not wrong, but the time has come for them to be transmuted to Divine powers.

Nature is energized by the power of the Holy Spirit; in the lower kingdoms it is automatic; in man it should be self-controlled. The sin against the Holy Ghost is the prostitution of the creative faculty, the most god-like faculty man possesses. Most of the sin and suffering in the world today is the result of its abuse. The creative faculty is intended only for procreation; when it is indulged in, it is abused. Look around at humanity, over-crowded by unwanted, diseased beings, the product of lust, the result of uncontrolled animal passions; why, the very animals have more restraint than man! Think what the race would be like if every child were the result of pure love, of careful thought; no parents would dare to transmit diseases to their offspring; every expectant mother would control herself, cultivate all good attributes in order to give the best soil for her unborn child: a new race would be born, supermen who would transmute their human instincts into divine powers. Man would soon *know* that he is God.

LILLY GALLIENNE,
Longfield, Guernsey, C. I.

A Gift to Education

DEAR EDITOR:

Your readers may be interested in the following gift to education.

The late Harvey G. Woodward, of the Woodward Iron Works, Birmingham, Ala., gave practical expression to the modern ideas in education. How he expressed the conditions of his gift is very interestingly told by the *Miami Herald*, in a syndicated story. Seven and a half million dollars was left in trust for the purpose of establishing a series of schools throughout the Southern States. The only restrictions on the location of the schools is that they must not be within 50 miles of one another, and must not be within 15 miles of a town of more than 15,000 population. No school must have more than 200 students and there must be one teacher for every 10 students. After Alabama has been served the will provides that schools be established in Florida, Georgia, Kentucky, Louisiana, Mississippi, South Carolina, and Tennessee. If after 75 years the plan proves unsuccessful the funds will go to his Alma Mater, Massachusetts Institute of Technology.

Mr. Woodward defines the object of the experiment in the following words: "The value of the schools will not be in the subjects and things taught primarily, but in the way in which they are taught—in presenting the basic principles in their proper order and relation, and most important of all in the training of the mind and body in good habits. It seems to be generally understood, by those who have made a study of the subject, that the thing of greatest value really possible to teach anyone is to teach him to teach himself.

"One of the objects of this school is so to train the mind and body of the pupil that he may apply his own facilities to facts which come out of his knowledge and arrive at sane and proper conclusions, and I have not intended that the school should strive to fill the pupil with more or less disconnected patches of information in the hope that some day he will find use for them."

Mr. Woodward's plans for these schools was developed after ten years of study and contact with educators both in Europe and America.

Dr. Alexander Meicklejohn, of Amherst College and later of the University of Wisconsin, in commenting on the plan said: "Mr. Woodward is essentially on the right track. If the right group of teachers should be given a free hand, I should think they might make an exceedingly valuable contribution to education in America." He might have been justified in an even larger view of the possible benefits.

The plan provides that the buildings shall be plain, of lasting construction, with no architectural adornments, and they must not bear the name of the donor. During the first 25 years of each unit the teachers must be selected from northern United States.

"Examiners will not have primary interest in the scholastic attainments of the applicants for admission, except to see that the boys can read, write, and do a little mental arithmetic, but will see that their bodies and mental reactions are normal. Each school will have its own farm. The boys will live in dormitories and will be required to pay a minimum tuition and will care for their own rooms. Activities that tend to divide the students into cliques are in disfavor. There will be no fraternities, no athletic games with outside teams. Athletics within the school will be fostered. "Esthetic things will be favored—bands, glee clubs, sketching clubs, photography, etc. Text books will in general not be used or specific lessons assigned. A dictionary must be owned by each boy."

Mr. Woodward's ideas of religious development are expressed in these provisions: "A person's religious belief should be, I conceive, the result of his own experience and thinking, uninfluenced by the special teachings or beliefs of others. Therefore there shall be no religious services on the grounds of the school, except those conducted by the pupils themselves and attended only by them and by the adults connected with the school, and no compulsion to attend such services. Nor shall the authorities of the school influence or compel the pupils to attend any services outside the grounds, or give advice on theology or dogmatism. My intent here is to permit the pupils to form their own religious beliefs without undue influence.

"One of the early buildings of each unit is to be a fire-proof building for a library. The books are to be open and accessible to the boys, and there are to be plenty of tables and chairs, *an open fireplace that is used*, and other means of heating, and plenty of light."

This paragraph expresses his philosophy of life: "The boy shall be taught the rights of others, so that he thoroughly understands that every right of his is dependent on corresponding rights of others—not only to his immediate companions, but to society as a whole—that every right he has is the result of an agreement by society and not due to anything inherent in his being."

O. V.,
Fort Lauderdale, Florida.

Good Response

DEAR EDITOR:

World Theosophy certainly has a wide circulation. Have just received a letter from Soerabaja, Dutch East Indies. Have previously had letters from India, New Zealand, England, Wales, Switzerland, not to mention every state in the Union—all in answer to my advertisement. I would say that the magazine is an excellent advertising medium—besides a lot more.

E. C. F.,
Los Angeles, Calif.



Out Of The Everywhere

Einstein on War

During his recent visit to America, Professor Einstein has spoken boldly against war. In an interview to a representative of the *Forum*, he is quoted as saying:

This subject brings me to that vilest offspring of the herd mind—the odious militia. The man who enjoys marching in line and file to the strains of music falls below my contempt; he received his great brain by mistake—the spinal cord would have been amply sufficient. This heroism at command, this senseless violence, this accursed bombast of patriotism—how intensely I despise them! War is low and despicable, and I had rather be smitten to shreds than participate in such doings.

Such a stain on humanity should be erased without delay. I think well enough of human nature to believe that it would have been wiped out long ago had not the common sense of nations been systematically corrupted through school and press for business and political reasons.

Anti-Capital Punishment

Winfred Overholser, M. D., Assistant Commissioner of the Department of Mental Diseases, Massachusetts, relates a touching case of the narrow escape of an innocent man from murder by capital punishment:

"Not guilty" was the verdict of a Suffolk county jury in Boston which closed the three-year case of "Commonwealth versus Cero Gangi" on October 2, 1930.

Another Suffolk county jury, in September 1928, had returned a verdict of "Guilty of murder in the first degree." On November 5, 1928, Cero was in the Death House at Charlestown State prison, awaiting execution. Four hours before the hour set, he was reprieved.

In the subsequent proceedings a strange story has slowly unfolded. In the Spring of 1927 Cero Gangi, a young Italian seaman, twenty-one years old, unable to speak English, was given employment by one Samuel Gallo. On June 11, 1927, as they walked along Prince Street together, a man, Fantasia by name, who was in front of them, was shot and killed. Cero ran and was caught and arrested. He denied all knowledge of the crime. He said later that Gallo was the guilty one.

Gallo sent his own lawyer to defend Cero, and assured him that if he said nothing all would come out well for them. Cero kept silent, having faith in Gallo. Later Gallo was arrested and convicted for offering to pay the main witness against Cero two thousand five hundred dollars to change his testimony, and was sentenced to jail for two years for this offense.

Cero was tried and convicted on the testimony of one witness who said, "I saw something drop, and I saw him run." No one had seen him fire the shot; there was no evidence that he knew Fantasia, no motive. Still he did not reveal the identity of the murderer.

The conviction was affirmed by the Supreme Court; sentence was pronounced and the date of execution set.

In the meantime Cero's brother, Cosimo, a longshoreman, unable to speak English, had come from Brooklyn convinced of Cero's innocence, and searched for a clue which would reveal the identity of the real murderer.

In the death house, awaiting execution, Cero finally told the true story to Assistant District Attorney (now Judge) McDonnell. At the same time his brother, Cosimo, found Philomena Romano, an Italian girl, who had lived with Gallo. She said that she saw the shooting and that it was Gallo not Cero, who fired the shot. On her evidence Cero was granted a last minute reprieve and Gallo was indicted.

In March, 1929, Gallo was tried and convicted of murder in the first degree for the same crime for which Cero had almost gone to the chair. The trial revealed that Philomena Romano's relations with Gallo and with the murdered man furnished a possible motive for Gallo.

In March, 1929, new trials were granted both men.

One year and seven months later both were tried in a joint trial, although there was no evidence that the murder had been a joint enterprise, and despite Judge McDonnell's belief in Cero's innocence. The Commonwealth tried to convict both Cero and Gallo as conspirators. Philomena Romano had disappeared, but her previous testimony was admitted. Cero was acquitted and Gallo found guilty of murder in the first degree.

And now Cero is free. He has spent three and a half years of his life in prison, an innocent man. He was sentenced to die simply because he was observed running from the scene of a murder and because he would not talk. No one saw him fire the shot.

We have here a situation in which, on flimsy evidence, an innocent man was brought literally within the shadow of the electric chair, and in which two men, at different trials, and upon conflicting testimony, were convicted of a crime which only one of them can have committed. That the Commonwealth did not execute Cero Gangi, even though innocent, is no credit to Massachusetts. *It was Cosimo Gangi, the illiterate brother, not the duly constituted authorities, who discovered the evidence that proved Cero's innocence.* After such a demonstration, can anyone doubt that the retention of an irrevocable penalty which may be exacted even of the innocent is unjust and indefensible? Massachusetts should promptly avoid the possibility of further such miscarriages of justice by abolishing the death penalty, as has been done with satisfactory results by Maine, Rhode Island, six other American states, and many foreign countries.

It is a well-established fact that wherever capital punishment has been abolished there has been a marked lessening of crime. In Norway, for instance, the Norwegian prison commission points out that since the abolition of the death penalty in 1875 the percentage of murders to the population has decreased almost by half. In 1928 Norway had only one murder! How is that as an argument against capital punishment?

Diet and Teeth

Drs. P. C. Jeans and J. D. Boyd say that in their experience decay of teeth in children has been brought under control. They do this by giving diets that are high in vitamins and in mineral elements. Dr. W. A. Evans in the *Chicago Tribune* relates their methods:

They took children whose teeth were decaying and stopped that process rather promptly. It was possible to watch the improvement in the quality of the tooth structure.

They are of the opinion that teeth decay not because of something that happened to the mother or to the child some years earlier, but because of something happening to the child day by day during the time when the teeth are decaying.

They started with children whose habits, principally eating habits, were wrong, and, in consequence, whose teeth were crumbling.

They changed their diets and made some other changes and put an end to the breaking down of the teeth.

Physiologists are actively investigating them as agents for the prevention of tooth decay. Other agents which were thought to have some value were cod liver oil and cholesterol.

Exposing the skin of a nursing mother to direct sunlight and to ultraviolet lamps was also found to be effective in preventing tooth decay in the baby at the breast.

Houses for Children

According to *Social Forces*, a magazine for public welfare and social workers, children's requirements are often sacrificed for the convenience and comfort of adults in planning the family living arrangements:

A questionnaire was sent out by this magazine to sixty experts in child welfare, asking for a list of the necessary and desirable points to be considered in planning the living quarters for families in which there are children. Among the suggested requirements for children were adequate play space both indoors and out, equipped with closets, shelves and protected spaces for storing work and play equipment; chairs and tables suited in size to the age of the child for eating and working; and quiet sleeping quarters with free ventilation. It is interesting to note that twenty of the sixty authorities said that direct sunlight was necessary in part of the house and in the play space.

Child Brides in America

Child marriage is usually regarded as something existing only in the Orient or in Southeastern Europe. It is here in America too.

According to the *Literary Digest*, within the last academic year, the annual report of the New York City Superintendent of Schools discloses, 483 boys and girls—the vast majority girls—were dropped from the school rolls because of marriage.

One little girl of twelve and another of thirteen, were among those married. At the age of fourteen twenty boys and girls left school to be wed, and eighty-three more went to the altar when they were fifteen. The majority of pupil-marriages took place at sixteen years. 342 of that immature age leaving school because they became husbands or wives.

A score or more were seventeen or older, but the statistics for these ages are not significant, since seventeen is the legal school-leaving age; most prospective brides or bridegrooms of seventeen or more would leave school, as they have a legal right to do, without disclosing their reasons.

Something of the social environment of the youngsters is revealed by the fact that 365 of the 483 pupil-marriages were contracted in the continuation schools—schools which are maintained by the State for children who leave school to go to work before they are seventeen. It would appear, then, that child-marriages are most likely to occur among children of less prosperous families.

families in which children go to work at fourteen or fifteen years. It is noted, too, that the scholarship of the pupils who married was not high.

Hard Coal from Soft

A plant has been opened in Chicago, Illinois, for converting bituminous coal into anthracite. The process, developed after years of experimentation, is said to duplicate in a few hours a job which it took Nature millions of years to do. It is a low-temperature carbonization process producing a high-grade smokeless fuel for domestic use at less than mined anthracite. This fuel is a hard, slow-burning, heat-producing fuel with a low ash content. Since soft coal is more plentiful in the world than hard, and more easily mined, this process may help to solve many of the heat problems of northern countries.

National Anthems

It seems quite a coincidence that the English national anthem and that of the United States should be discussed so as to be officially acted upon about the same time, each in its own nation. There are some interesting points concerning both, as told by *The Pathfinder*. We are sorry that the desire of a member of the House of Commons to take out the "separateness" in the second stanza of the English anthem could not be realized.

Many will share in our amusement as we learn from Snowden that the real thing is the tune and not the words!

A controversy took place in the House of Commons over the British national anthem, "God Save the King," the tune of which is the same as "America." A Conservative member asked Philip Snowden, Chancellor of the Exchequer, whether he approved the words of the second stanza and would consider advising a more appropriate stanza for public occasions under state auspices. The second stanza reads: "Confound their politics. Frustate their knavish tricks. On Thee our hearts we fix. God save us all!" Snowden replied. "In a matter of this sort tradition is everything. The government does not propose to do anything about it. The words are not the anthem. The real thing is the tune, which is played in honor of the King."

The American anthem also needs

some deletions of separateness, which unfortunately were not made:

"The Star Spangled Banner" is now the official national anthem of the United States. Congress passed a bill to that effect and the President signed it. The fact that it has long been treated as a national anthem in army and navy regulations, and that the public is accustomed to rise and remove hats when the band strikes it up, will cause many to be surprised that it was not official until now. Maryland congressmen, who pushed the bill through, argued that it would be merely recognition of an established fact. There was much opposition, however, to both words and music. The latter was termed unsingable, the high notes being beyond the reach of most voices. . . . Pacifists clamored against the words, containing such phrases as "so vauntingly swore," and "their foul footsteps' pollution," in referring to our Anglo-Saxon brothers and recent comrades in arms. Besides, they protested, why sing enthusiastically and officially about an incident of the War of 1812? The fact is that the general public does not know the words of the song beyond the first verse containing patriotic expressions like "land of the free and home of the brave," and "our flag was still there." The air, too, is mostly familiar as band music, and the strains are rousing.

Juvenile Delinquency

Juvenile delinquency is a problem which is demanding the attention of all earnest thinkers in America. In New York City alone nearly half the crimes every year are committed by boys under twenty-one. In this relation an experience of the Children's Aid Society is enlightening as reported in the *World's Work*:

Fifteen years ago this society went into one of the tenement districts of New York, the Kips Bay district, and founded a boy's club. This club has been a thriving institution. It has been run with intelligence and fine spirit. Year by year it has grown. Year by year it has become a more real influence in the life of the Kips Bay community. Today the records of the police department show that Kips Bay can claim a percentage of juvenile delinquency which is only half the rate for Manhattan as a whole. It seems fair to credit a large part of this result to the work of a long-established and successful boy's club which has made its influence felt for fifteen years.

The experience of Kips Bay is not unique. Similar ventures have been attended by similar success in other parts of New York and in other cities. These ventures recognize that it is an inevitable tendency for young boys to "join a gang." Will they join a street gang that brings out the worst that is in them or a club gang that brings out the best? Ex-

perience shows that they will join a club gang if they are given the opportunity. There is no better insurance against juvenile delinquency in our larger cities. Such efforts deserve all possible assistance.

Menace of Insects

"Insects represent that rival race of animal that came out of the sea as the vertebrate animals of which man is chief came to live and breathe in air," say Sir Walter Morley Fletcher.

However, they have followed in their family descent a faulty engineering model, the converse of the vertebrate plan; they kept their soft parts inside and put their hard skeletons on the outside. This, from mechanical and chemical reasons, has imprisoned them within small limits of possible size. But for that the insects might now be the lords of creation and our own dim ancestors a series of forgotten fossil forms.

An Epitaph

The following interesting epitaph, we are told in a fine issue of *Service*, is from a tomb in the Fu-Kui mountain district in China, and is many centuries old:

Mother of Pity, hear my prayer:
That in the endless round of birth
No more may break my heart on earth;
Nor by the windless waters of the blest,
Weary of rest,
That drifting, drifting, I abide not anywhere.

Yet if by Karma's law I must
Resume this mantle of the dust,
Grant me, I pray,
One dewdrop from thy willow spray,
And in the double lotus keep
My hidden heart asleep.

Thou Shalt Not Kill!

The Women's International League for Peace and Freedom has issued the following leaflet, addressed "To the Teachers of All the World":

Whatever your religion, this is the law, for Love is the basis of all religions, and in their purity all teach the Brotherhood of Man. Will you not then teach this law to your young charges, so that War, that curse of Mankind, may be ended in this generation! Follow here the words of our greatest teachers!

The word of Jesus: One is your Father, all ye are brethren.

Peter, put up thy sword. They that take the sword shall perish by the sword.—Jesus.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

That ye may be the children of your Father which is in heaven: for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Jesus. (Sermon on the Mount)

They shall beat their swords into plowshares, and their spears into pruning hooks, nation shall not lift up a sword against nation, neither shall they learn war any more.—Micah.

Be a friend to peace.—*The Talmud*.

O, that thou hadst hearkened to my commandments; then had thy peace been as a river and thy righteousness as the waves of the sea.—*Isaiah*.

The men of the Four Seas are all our brothers.—*Confucius*.

Do not do to others as you would not have them do to you.—*Confucius*.

As the intellectual acquisitions of a people increase their love of war will diminish.—*From the Chinese*.

The people who built the Great Wall believed that it was better to lay stones than to throw them; that to lift a man or a province or a nation is better than to impoverish, enthrall, or destroy them.—*From the Chinese*.

War is not the triumph of righteousness. It is the triumph of brute force. Can anything be conceived more unchristian, more irrational, than the present mode by which international quarrels are commonly adjusted?—*Bishop Fraser*.

World peace will come through spreading the ideal of human fellowship and the cultural understanding.—*Tagore*.

Mahatma Gandhi

The Italian poet, Joaquin Casanova, has dedicated his "Poem of Peace" to Mahatma Gandhi. It contains the following autograph inscription:

When a great man's soul is gripped
By human love's holy fire,
He is more mighty equipped
Than the mightiest empire.
Yet, the vastness of your love
Must needs be misunderstood
Man hasn't developed enough
The feeling of brotherhood.
Greater glory to you, then,
Who, though knowing this quite well,
Give your all to save all men
From worse things than words can tell.

Current Astrology

By H. Luella Hukill, M. D.,
(California)

Gemini



THE Sun transits Gemini from May 22nd to June 22nd. It is known as the Twins, Castor and Pollux, Jakin and Boaz, or the Pil-lars of Hercules. Gemini is the third zodiacal sign, first of the air triplicity, common, masculine, barren, and ruled by Mercury, which governs the intellect. Being double-bodied gives a dualistic nature and indicates a war between the higher and lower mind, or an effort to equalize opposing forces. The child of Gemini has a pair of mettlesome steeds to handle. If he keeps cool, smiles, coaxes and humors a bit, his steeds will carry him far and fast. Being a mental sign, the thoughts flit from one thing to another, making concentration very difficult. Success lies in harnessing these Twins so they will pull together and keep a steady pace. The symbol represents two sticks of wood bound together and signifies the opposite poles of mental processes.

Many astrologers believe the constellation of Gemini was rising when the United States Declaration of Independence was signed, with Uranus near the cusp of the first house. That signifies a quick, restless people, responsive to new ideas and having keen comprehension. Uranus is strong and stimulates the inventive and mechanical side of the mind.

Personal appearance: Tall, slender,

active, upright body, long arms, hands and fingers, broad forehead, strong chin, expressive eyes, hair light or dark, aquiline nose, good-looking and quick-witted.

Anatomy: Gemini rules the shoulders, arms, hands, lungs, trachea, bronchii, thymus gland, upper ribs and capillaries.

Physiology: It controls the breath and circulation of air in the body, oxygenation of the blood, distribution of reconstructing elements, sensory nerve communication and action of electric fluid in nerves.

Pathology: Bronchitis, pulmonary tuberculosis, pneumonia, pleurisy, anemia, nervous diseases, failing of sense perception, fractures of shoulders, arms or hands.

Emotional type: Ambitious, changeable, sympathetic, kind, lively, good-natured, not affectionate or domestic, quick-tempered, ungrateful.

Mental type: Skillful with hands, inventive, eloquent, literary ability, adaptable, and versatile. At times restless, high-strung, diffusive, superficial thinkers, mentally timid, indecisive, irritable, scatterbrained, and tricky; when well evolved, analytical, deep thinkers and intuitional.

Occupations: Such Mercurial professions and trades as secretaries, authors, school teachers, lecturers, linguists, messengers, printers, and traveling salesmen.



Theosophy and The Theosophical Society

THE THEOSOPHICAL SOCIETY was formed in New York City by Helena Petrovna Blavatsky and Henry Steel Olcott, November 17, 1875, by the direction of the Masters of Wisdom of the Great White Lodge. It was incorporated at Madras, India, April 3, 1905.

The Society is a completely unsectarian body of seekers after Truth, striving to serve humanity along ethical lines and to substitute spiritual culture for materialism.

The three Objects of the Society are:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
2. To encourage the study of comparative religion, philosophy, and science.
3. To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is a world-wide body, with International Headquarters at Adyar, Madras, India. At present it comprises forty-six National Societies, each usually having at least one Lodge in its principal cities. Forty-one of these Sections have their National magazine, printed in their own language. Inquirers are invited to address the General Secretary of their own country, whose name appears on the back cover of this magazine.

The literature of Theosophy is now voluminous, the principal writers being H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, C. Jinarajadasa, G. S. Arundale, A. P. Sinnett, and others. Every public library worthy of the name contains Theosophical books.

Agreement with the first Object of the Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

The Society is composed of thousands of members belonging to any religion in the world or to none. They are united by approval of the above objects, by their aim to remove antagonisms of whatever nature, by their wish to draw together men of good will irrespective of their personal opinions, and by their desire to study the Ancient Wisdom in order to apply it in their daily life and to share the results of their studies with others.

Their bond of union is not in any sense the profession of a common sectarian belief, but a common search and aspiration for freedom of thought wherever found. They hold that Truth should be sought by study of the Ancient Wisdom, by reflection, meditation, and intuitive perception, by purity of life, and by devotion to high ideals motivated by the purpose of service to humanity.

Theosophists regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every expression of human knowledge and aspiration, whether through religion or otherwise, as a part of the Divine Wisdom, and prefer understanding to condemnation, and good example to proselytism. Peace and Fellowship are their watchwords, as Truth and Service are their aim.

THEOSOPHY is the essence of all Truth and is the basis of all philosophies, sciences, religions, and arts. It is divine nature, visible and invisible, and the society is human nature trying to ascend to its divine parent. It offers a philosophy which renders life intelligible and demonstrates the justice, the wisdom, and the love which guide its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence.

THEOSOPHY restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind, emotions, and body as his servants. It illuminates the scriptures and doctrines of religions, unveiling their hidden meanings by substituting understanding for sectarianism, thus justifying their place in evolution at the bar of intelligence, as it is ever justified in the eyes of intuition.

Members of the Theosophical Society study Truth wherever it is found, and endeavor to live it. Everyone willing to study, to be tolerant, to aspire, and to work perseveringly for the establishment of Brotherhood, is welcomed as a member, and it rests with him to decide in what manner and to what extent he shall express the ideals of Theosophy in his daily life.

As Theosophy has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with Everlasting Truth.

World Theosophy

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HOLLYWOOD, CALIFORNIA
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Articles and poems will be considered on the subjects of philosophy, religion, education, science, psychology, art, citizenship, social service, and other branches of humanitarian endeavor.

The pages are open to all phases of thought provided they are in consonance with the ideals of Theosophy. Neither the Theosophical Society nor the Editor is responsible for any declaration in this journal by whomsoever expressed unless contained in an official document.

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WORLD THEOSOPHY - - - PUBLISHED MONTHLY

Subscription: U. S. A., \$3.50 a year
Special rate for two years: \$6.50.
Single copies, 40 cents, postpaid

Other countries: \$4 or 16s 8d a year
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Wheaton, Illinois

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Exchange rate of English and Indian Money, with the American book trade, as follows:

1 shilling equals 40c

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